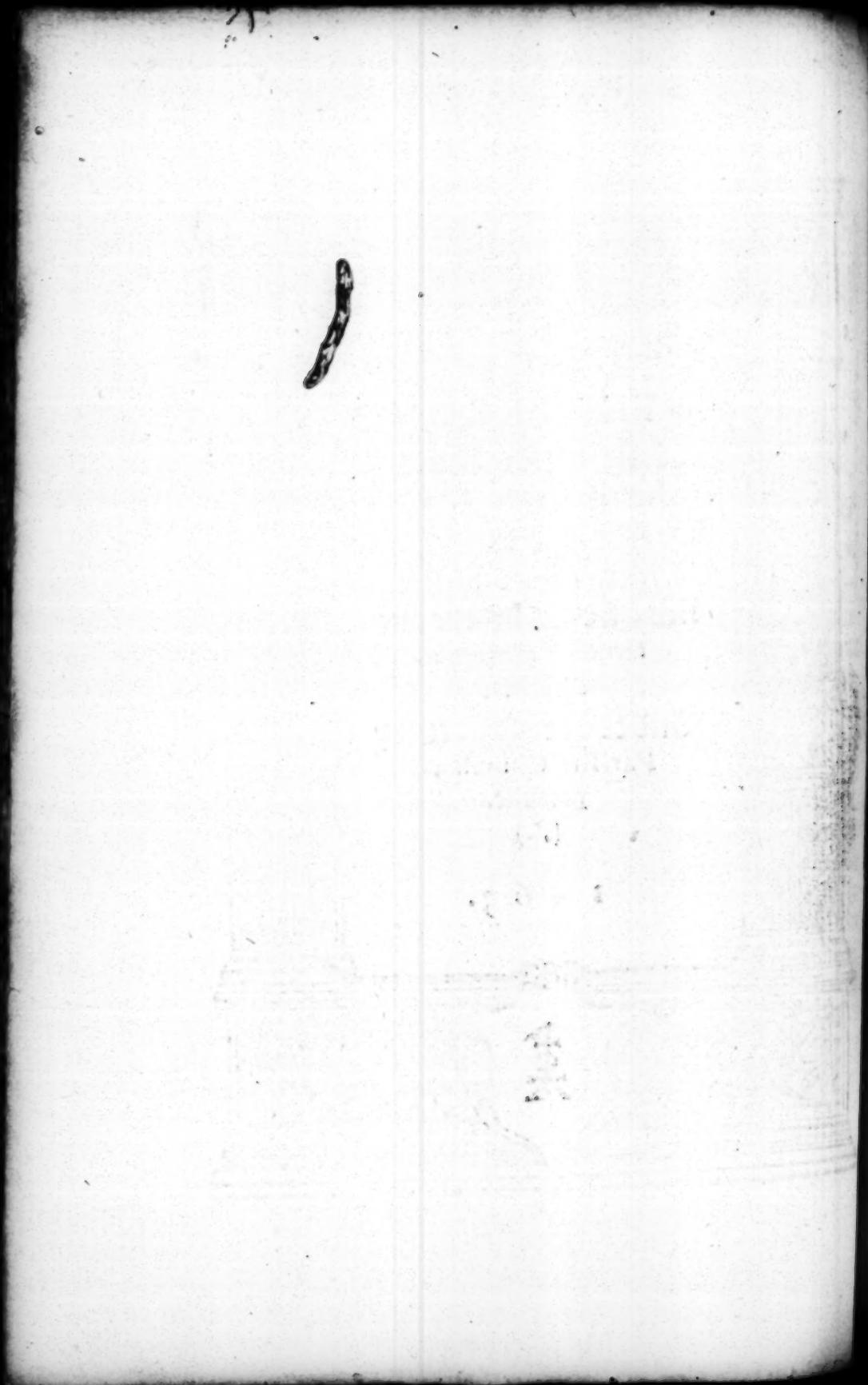


uncarded
MS. A. 1. m. m.
THE SECOND
Tome of Homilies, of
suche matters as vvere
promised and intituled in
the former part of Homili-
lies, set out by the aucs-
thoritie of the Queenes
Maestie.

And to be read in every
Parishe Church a-
greable.
(. . .)

1563.





An admonition to all Ministers Ecclesiasticall.



Or that the Lorde doth require of his servant whom he hath set ouer his houylde, to shewe both faithfullnesse and prudence in his office, it shalbe necessary that ye , aboue all other , do behane your selfe most faithfully and diligent lye in your so high a function, that is, aptly plainly, & distinctly, to reade the sacred Scriptures,

tires, diligently to instructe the youth in their Cathechisme, grauely and reverently to minister his most holy Sacramentes, prudently also to chose out such Homelyes as be most meete for the tyme, and for the more agreeable instruction of the people committed to your charge , with suche discretion, that where the Homily may appeare to long for one reading, to deuide the same, to be read part in the forenoone , and parte in the after noone . And where it may so chaunce some one or other Chapter of the olde Testament , to fall in order to be read vpon the Sundayes or holydayes , which were better to be chaunged with some other of the newe Testament , of more edification: it shalbe well done to spende your time , to consider well of suche Chapters before hande , whereby your prudence, and diligence in your office maye appeare, so that your people maye haue cause to glorifie God for you, and be the redier to imbrace your labours , to your better commendation , to the discharge of your consciences and their owne.

The Table of Homilies ensuing.

1.  **Yuste.** Of the righte use of the Churche. Fol.1
2. Against perill of Idolatrie. Fol.7
iii. partes.
3. For repayring and keepinge cleane the Churche. Fol.83
4. Of good workes. And synt of fynning. Fol.87. ii. partes.
5. Against Gluttonie and Dronkennes. Fol.100.
6. Against excesse of Apparell. Fol.108
7. An Homilie of Prayer. Fol.116. iii. partes
8. Of the place and time of prayer. Fol.120. ii. partes
9. Of Common prayer and Sacramentes. Fol.129.
10. An Information for them which take offence at certain places of holy Scripture. Fol.149. ii. partes.
11. Of Almes deedes. Fol.160. iii. partes.
12. Of the Nativitie. Fol.172.
13. Of the Passion. For good Friday. Fol.181. two Homilies.
14. Of the Resurrection. For Easter day. Fol.194.
15. Of the worthie receiving of the Sacrament. Fol.202.
ii. partes.
16. An Homilie concerning the comming downe of the hlye ghost. For Whitsunday. Fol.219. ii. partes.
17. An Homilie for Rogation weeke. Fol.221. iv. partes.
18. Of the state of Matrimonie. Fol.242.
19. Against Idlenesse. Fol.252.
20. Of Repentaunce, and true reconciliation unto God. Fol.259. iii. partes.

Finis Tabulae.

An Homilie of the

Fol. 1

right vse of the Churche or Temple of
GOD, and of the reuerence due
vnto the same.

The first part.



HERE there
apereth at these
days gret slack-
nes and negli-
gence of a great
sort of people, in
resorting to the
Churche, there
to serue GOD
their heauenly
father, accor-
dinge to their

moost bounden duetie, as also muche uncomly
and unreuerent behaviour of many persons in
the same, when they be there assembled, and
thereby may iuste feare arise of the wrathe of
God, and his dreadfull plagues hanging ouer
our heades for our greeuous offences in this
behalfe, amongst other many and great sinnes,
whiche we daylye and hourelly commit before
the Lorde. Therefore for the discharge of all
our conciences, and the auoyding of the com-
mon perill and plague hanging ouer vs, let
us consider what may be laid out of Gods holy
scripture concerning this matter, whereunto I
Da iiiij pray

162
Of the right vse

Actes. 7

Elay. 16

Actes. 7
and. 17

3. Reg. 8

2. Par. 2
and. 6

1. Cor. 3

pray you geue good audience, for that it is a
great waight, and concerneth you al. Although
the eternall and incomprehensible maiestie of
God, the Lord of heauen and earth, whose seat
is heauen, and the earth his footestoole, can not
be included in Temples or houses made with
mans hande, as in dwelling places able to re-
ceiue or containe his maiestie, according as is
evidently declared of the Prophet Elay, and by
the doctrine of Saint Steuen, & Saint Paule
in the Actes of the Apostles. And where king
Salomon (who builded vnto the Lord the most
glorious Temple that euer was made) saith:
Who shall be able to builde a meete or worthie
house for him? if heauen, & the heauen aboue all
heauens can not conteine him: howe much lesse
can that whiche I haue builded? And further
confesseth: What am I that I shoulde be able to
builde thee an house O Lorde; But yet for this
purpose onely it is made, that thou maiest re-
garde the prayer of thy seruaunt, and his hum-
ble sapplication. Muche lesse then be our Chu-
ches meete dwelling places to receiue the in-
comprehensible maiestie of God. And in deede
the chiefe and speciall Temples of God, wherin
he hath greatest pleasure, and moost delighteth
to dwell and continue in, are the bodies and
mindes of true Chريstians, and the chosen peo-
ple of GOD, according to the doctrine of the
holie Scripture, deelared in the firste Epistle
to the Corinthians. Know ye not (saith Saint
Paule) that ye be the Temple of God, & that the
spirit

of the Churche.

2.

spirit of God dwelleth in you? If any man defileth the Temple of God, him will God destroy. For the Temple of God is holye, which we are. And againe in the same Epistle: Knowe ye not that your body is the Temple of the holy ghost dwelling in you, whom ye haue geuen you of God, and that ye be not your owne: For ye are ear-^{1. Cor. 6}ely bought. Glorifie ye nowe therefore God in your body, and in your spirite, whiche are Gods. And therefore as our Sauiour Christ teacheth in the Gospell of Saint John: They that wor-
ship God the father in spirite & trueth, in what place soever they do it, worship him aright. For suche worshippers doth God the father loke for. For God is a spirite, and those which worship ^{John. 4.} him, must worship him in spirite and trueth, saith our Sauiour Christ.

Pet all this notwithstanding, the materiall Churche or Temple, is a place appointed as well by the blage and continuall example expressed in the olde Testament, as in the newe, for the people of God to resorte together unto, there to heare Goddes holy worde, to call vpon his holy name, to geue him thanks for his innu-
merable and unspeakable benefites bestowed vpon vs, and duely and truelye to celebrate his holy Sacramentes (in the vnfayned doing and accomplitching of the which, standeth that true and right worshipping of God, afore mentioned) and the same Church or Temple, is by the Scriptures both of the olde Testament and the newe, called the house and Temple of the Lord,

A .iii.

for

Of the right vse

for the peculier seruice there done to his Maiestie by his people , and for the effectuous presence of his heauenly grace , wherewith he by his said holy worde endueth his people so ther assembled . And to the saide house or Temple of G^D, at all times by common order appointed, are all people that be Godlye in dede, bound with all diligence to resorte , unlesse by sickenesse or other moste vrgent causes they be letted therefro . And all the same so resortinge thither , oughte with all quietnes and reverence there to behauie them selues , in doing their bounden duetie and seruice to almighty God, in the congregacion of his Sainctes . All whiche thinges are euident to be proued by Gods holy worde , as hereafter shall playnely appere.

Matth.23.
John.2.
Psal.5.
Psal.131.

And firsste of all , I will declare by the Scriptures, that it is called (as it is in dede) the house of God, and Temple of the Lorde. He that sweareth by the Temple (saith our Sauour Chrys) sweareth by it and him that dwelleth therein, meaning God the father , whiche he also expresteth plainly in the Gospel of Saint John, saying : Do not make the house of my father, the house of marchaundise . And in the booke of the Psalmes, the Prophet Dauid saith: I wil enter into thine house , I will worship in thy holy Temple, in thy feare . And it is in almost infinite places of the scripture , specially in the Propheteis and booke of Psalmes , called the house of God, or the house of the Lorde . Some time

time it is named the tabernacle of the Lorde, Exod.25.¹²
and sometime the sanctuarie (that is to saye) Leui.19.
the holy house or place of the Lord.
And it is in like wise called the house of prayer,
as Salomon, who builded the Temple of the
Lorde at Jerusalem, doth ofte call it the house ^{3. Reg.8.1.}
of the Lorde , in the whiche the Lordes name ^{2. Par.26.}
should be called vpon. And Esay in the ^{50. Chap.} Esay.50.
ter: My house shalbe called the house of prayer
amongst all nations. Which tert our Sauour
Christ alleageth in the new Testament as doth
appeare in three of the Euangelistes , and in the
parable of the Pharisey and the Publican whi-
che went to praye , in which parable our Sau-
our Christ saith: they went vp into the Temple
to praye . And Anna the holy widowe and Pro-
phetesse, serued the Lord in fasting and prayer in
the Temple night and day. And in the stoyre of
the Actes it is mentioned, howe that Peter and ^{Actes.3.}
John went vp into the Temple at the houre of
prayer. And Saint Paule praying in the Tem-
ple at Jerusalem, was rapte in spirite , and did ^{Actes.22.}
see Iesus speaking vnto him. And as in all con-
uenient places , prayer may be vsed of the godly
privately: So it is most certaine that the Church
or Temple , is the due and appointed place for
common and publique prayer.
Howe that it is likewise the place of thankes
giving vnto the Lorde for his innumerable
and unspeakable benefites bestowed vpon vs,
notably in the latter ende of the Gos-
pel of Saint Luke, and the beginninge of the Luke.24.
storv

Of the right vse

Actes. 2. 11 Story of the Actes , where it is written that the
Apostles and disciples after the ascencion of the
Lord, continued with one accorde daylye in the
Temple , alwayes praising and blessing GOD .
And it is likewise declared in the firste Epistle
to the Corinthians , that the Churche is the due
place appointed for the reverent vse of the Sacra-
mentes . It remaineth nowe to be declared ,
I. Cor. 9. that the Churche or Temple is the place where
the lively woorde of God (and not mans inventi-
ons) ought to be read and taught , and that the
people are bound , thither with all diligence to
resort ; and this profe likewise to be made by the
Scriptures , as here after shall appeare .

In the story of the Actes of the Apostles , we
reade that Paule and Barnabas preached the
woorde of GOD in the Temples of the Jewes
at Salamin . And when they came to Antiochia , they entred on the Sabbath daye into the
Sinagogue or Churche , and sat downe , and after
the Lesson by reading of the lawe and the Pro-
phetes , the ruler of the Temple sent unto them
sayinge : Ye menne and brethren , if anye of you
haue any exhortation to make unto the people
saye it . And so Paule standing up and making
silence with his hande , saide : Ye men that
Israelites , and ye that feare GOD , geue ear
and loseth , preaching to them a Sermon
of the Scriptures , as there at large appears .
And in the same storie of the Actes , the
Actes. 17 Chapter 3 , is testified , howe Paule pre-
Chisse out of the Scriptures at Thessaloniki .

Of the Churche.

4

And in the xv. Chapter, James the Apostle in glosses
that holy counsell and assembly of his beloue
Apostles, saith: Moses in olde tyme hath inue-
rie Citie certaine that preache him in the Si-
nagoges or Temples, where he is read every
Sabbath day. By these places he may see the
usage of reading of the Scriptures of the olde
Testament among the Jewes in their Si-
nagoges every Sabbath day, and Sermons usu-
ally made vpon the same. Howe muche more
then is it convenient, that the Scriptures of
God, and specially the Gospell of our Sauour
Christ, shoulde be read and expounded to vs that
be Christians, in our Churches; specially our
Sauour Christe and his Apostles allowing
this most Godly and necessarie usage, and by
their examples confirming the same.

It is written in the stories of the Gospels in
divers places, that Jesus went rounde about
all Galile, teaching in their Sinagogues and
preaching the Gospell of the kingdom, in whi-
ch places is his great diligence in continually
preaching and teaching of the people, most ex-
tremely set foorth.

Math. 4
Mark. 1
Luke. 4
Math. 13
and. 20
Marke. 6
Luke. 13

In Luke ye reade, howe Jesus according to
his accustomed use, came into the Temple, and
howe the booke of Esay the Prophet was deli-
vered him, how he read a certeine and made
a Sermon vpon the same.

Luke. 4

And in the xii. is expressed, howe he taught
vpon the Temple, and it is thus written in
the

Luke. 19
v. 10

Of the right yse

- John. 8. the viii. of John: Jesus came agayne early in
the morning into the Temple, and all the people
came unto him, and he sat down and taught
them. And in the xviii. of John, our Saviour
testifieth before Pylate, that he spake openly
unto the world, and that he alwayes taught in
the Synagogue and in the Temple whither al
the Jewes resorted, and that secretly he spake
nothing. And in Saint Luke: Jesus taught
in the Temple, and all the people came early in
the morning unto him, that they might hear
him in the Temple.
- Luke. 21. Here ye see aswell the diligence of our Saviour in teaching the worde of God in the Temple dayly, and specially on the Sabbath daies. As also the redynesse of the people resorting al together, and thad early in the morning, in
the Temple to heare him.
- The same example of diligence in preaching
the worde of God in the Temple, shall ye fynde
in the Apostles, and the people resorting unto
them. Act the v. Howe the Apostles, although
they had bene whipped and scourged the day
before, and by the highe Prieste commaunded
that they shoulde preache no more in the name
of Jesus, yet the day folowing they entred ear
lye in the morning into the Temple, and did
not ceasse to teache and declare Jesus Christ.
And in sundrie other places of the Storie
the Actes, ye shall fynde lyke diligence both in
the Apostles in teachinge, and in the people.
- Act. xii. 15.
and. 17.

of the Churche.

5

in commynge to the temple to heare gods wyrde.
And it is testifid in the first of Luke, that when
Zacharie the holye Priest, and father to John
Baptist, did sacrifice within the temple, all the
people stode without a longe time prayng, suche
was their zeale and feruencie at that tyme. And
in the seconde of Luke appeareth, wher great
iourneys, men, women, yea and children toke,
to come to the Temple on the feast daye, there to
serue the Lorde, and specially the example of Jo-
seph, the blessed virgin Mary, mother to our sa-
uiour Christ, and of our sauour Christ himselfe,
being yet but a childe, whose examples are wor-
thy for vs to folowe. So that if we woulde com-
pare our negligence in resorting to the house of
the Lorde there to serue him, to the diligence of
the Jewes, in commynge dayly very earlye, some-
time great iourneys, to their temple, and when
the multitude could not be receiued within the
temple, the feruent zeale that they had, declared
in standing long without and prayng. We may
justly in this comparison condempne our slouth-
fulness and negligence (yea plaine contempte)
in commynge to the Lordes house, standing so
nare unto vs, so seldome, and scarsly at noone
tyme. So farre is it from a great meany of vs
to come earlye in the morning, to geue atten-
dance without, who disdaine to come into the
temple, and yet we abhorre the very name of the
Jewes when we heare it, as of a moste wicked
and ungodly people. But it is to be feared, that
in this point we be farre worse then the Jewes
and

Of the right vse

and that they shall rise at the day of iudgement
to our condempnation , who in comparison to
them, shewe such slackenesse and contempt in re-
sorting to the house of the Lorde , there to serue
him according as we are of duetie most bounde.
And besides this mooste horrible dread of Gods
iust iudgement in the great day, we shall not in
this life escape his heawy hand and vengeance
for this contempt of the house of the Lorde, and
his due seruice in the same , accordinge as the
Lorde him selfe threatneth in the fyrt Chapter
of his Prophet Aggeus, after this sorte: Because
you haue left my house desert and without com-
pany (saieth the Lorde) and ye haue made hast
every man to his owne house, for this cause are
the heauens stayed ouer you, that they shoulde
geue no dewe, and the earth is forbidden that it
shall bring forth his fruite , and I haue called
drought vpon the earth, & vpon the mountaines
and vpon corne, and vpon wine, and vpon oyle,
and vpon all thinges that the earth bringeth
forth, and vpon men, and vpon beastes, and v-
pon all thinges that mens handes labour for.
Beholde, yf we be such worldlings that we care
not for the eternall iudgements of God (which
yet of all other are most dreadfull and horrible)
we shall not escape the punishment of God in
this wold by drought & famine, and the taking
away of all worldly commodities, whiche we as
worldinges seeme onely to regarde and carse.
Whereas on the contrarie parte , yf we wold
amende this fault or negligence , slouthfulnes

of the Churche.

6

and contempt of the house of the Lorde, and his due seruice there, and with diligence resort ther together, to serue the Lorde with one accord and consent, in all holynes and righþeousnes before him, we haue promises of benefites both heauenly and worldly. Whersoever two or three be gathered in my name (saith our Saviour Christ) there am I in the middle of them. And what can be more blessed then to haue our Saviour Christ amongst vs? Or what againe can be more vnhappy or mischieuous, then to drue our saviour Christ from among vs: and to leaue a place for his & our most awient and mortall enemie, the olde dragon and serpent Satan the deuill, in the middle of vs? In the 2. of Luke it is written, howe that the mother of Christ, & Joseph, when they had long sought Christ, whom they had lost, and could finde him no where, that at the last they founde him in the temple, sitting in the middle of the Doctours. So yf we lacke Jesus Christ, that is to say, the Saviour of our soules and bodies, we shall not finde him in the market place, or in the guilde hall, much lesse in the alehouse or tauestrie amongst good felowes (as they call them) so sone as we shall finde him in the temple the Lordes house, amongst the teachers and preachers of his word, where in deepe he is to be founde. And as concerning worldly commodities, we haue a sure promise of our Saviour Christ, seeke ye fyrt the kingdome of God, and the ryghteousnes thereof, and all these thinges. Mark. 10

3 Of the right vse of the Churche.

thinges shall withall be geuen vnto you. And thus we haue in the first part of this Homylpe declared by Gods worde, that the Temple or Churche is the house of the Lorde, for that the seruice of the Lorde (as teaching and hearing of his holy worde, calling vpon his holy name, geuing thankes to him for his great and immurable benefites, and due ministring of his

Sacramentes) is there vsed. And it is likewise declared already by the **Scriptures**, how all godly and Christian men and women ought at times appointed, with diligence to resort vnto the house of the

Lorde,

there to serue him, and to gloriſe him, as he is most worthy, and we most bounde to

whom be all glorie

and honor, world

without ende.

Amen.

The second part of the Homily, of the

right use of the Church, &c.

7.



I was declared
in the firske part
of this Homilye,
by Gods worde,
that the Temple
or Churche is the
house of y Lorde,
for that y seruice
of the Lorde (as
teachinge & hea-
ring of his holy
word, calling up-

pon his holy name, geuing thankes to him for
his gret & innumerable benefites and due min-
istring of his Sacraments) is there used. And it
is likewise alredy declared by the scriptures, how
al godly & Christian men & women ought ac ty-
mes appointed, with diligence to resort unto the
house of the Lord, there to serue him, & to gloriifie
him, as he is most worthy, and we most bounden.

Some it remaineth in this second part of the
Homily, concerning the right use of the Temple
of God, to be likewise declared by Gods worde,
with what quietnesse, scilence & reverence those
that resort to the house of the Lord, ought there
to do, behauing them selues. It may teach vs
sufficiently how wel it doth become vs Christian
men, reverently to use the Churche & holy house
of our prayens, by considering in how gret reue-
rence berengrauen the Jewes in the olde lawe
in their Temple, whiche appeareth by sundrie

B b i places,

Of the right vse

Matth. 26

places wherof I will note unto you certayne. In the. xxvi. of Mathew, it was laide to our Saviour Christes charge, before a temporall iudge, a matter worthy death, by þ two false witnessess, that he had saide, he could destroy the Temple of God, & in thre daies build it againe, not douting but þ they might make me to beleue that he had said any thing against the honoure and maiestie of the Temple, he shold seeme to al men most unthie of death. And in the. xxi. of the Actes, when the Jewes found Paule in the Temple, they laid bands vpon him, crying: Ye men Israelites herein this is that man who techeth all men every where against the people and the law, and against this place, besides that, he hath brought the Gentiles into the Temple, and hath prophaneed this holy place. Behold how they tooke it for a like offence to speake against the Temple of God, as to speake against the lawe of God, and how they iudged it conuenient, that none but godly persons, and the true worshippers of God, shold enter into the Temple of God. And the same faulfe is laide in

Actes. 24

Matth. 27

Paules charge, by Tertullus an eloquent man, and by the Jewes in the. xxi. of the Actes, before a temporal iudge, as a matter worthy death, that he went about to pollute the Temple of God. And in the. xxvii. of Mathew, when þ chiefe Priestes had receiued againe the percul syluer at Judas hand, they said, it is not lawfull to put them into Corban (whiche was the treasure house of the Temple) because it is the price of bloud. So that they could not abyde, that no

onely any uncleane person , but also any other
dead thing , that was iudged uncleane , shoulde
not come into the Temple , or any place thereto
belonging . And to this ende is Saint Paules ^{2. Cor. 6}
sayinge in the seconde Epistle to the Corinthians
the vi. Chapter , to be applyed : What fellowship
is there betwixt righteousness and unrighteous-
ness : or what communion betwene lightes and
darkenes : or what concorde betwene Christ and
Beliall : or what parte can the faythfull haue
with unfaithfull : or what agreement can there
be betwene the Temple of God and Images
which sentence , although it be chieffelye referred
to the temple of the minde of the godly : yet seing
that the similitude and pith of the argument is
taken from the materiall Temple , it enforceth
that no ungodlynes , specially of images or ydols ,
may be suffered in the Temple of God , whiche is
the place of worshipping God , and therefore can
no more be suffered to stand there , then light can
agree with darkenes , or Christ with Beliall , for
that the true worshipping of God , & the worship-
ping of images , are most contrarye . And the set-
ting of them vp in the place of worshipping , maye
gne great occasion to the worshipping of them .
But to retурne to the reuerence that the Jewes
had to their Temple . You will saye they honored
it superstitiously , & a great deale to much , crying
out the temple of the Lord , the temple of the Lorde ,
being notwithstanding most wicked in life , & be-
therfore most iustly reprooued of Jeremy the Pro-
phet of the Lord . Trueth it is , that they were su- ^{Jerem. v}
perstitiously gauen to the honoring of their tem-
ple :

Of the right vse

ple. But I would we were not as farre to shone
from the due reverence of the Lordes house as
they overshot themselues therin. And if the pa-
phet iustly reprehended them, harken also what
the Lorde requireth at our handes, that we may
knowe whether we be blame worthy, or no.

Eccl. 4.

It is written in Ecclesiastes the fourth Chap-
ter: When thou doest enter into the house of god
(saith he) take heed to thy feete, draw nere that
thou mayest heare, for obedience is muche more
worth then the sacrifice of fooles, which knowe
not what euill they do. Speake nothing rashly
there, neither let thine heart be swifte to bate
wordes before God. for God is in heauen, and
thou art upon the earth, therefore let thy wordes
be fewe. Note (welbeloued) what quietnesse in
gesture and behauour, what scilence in talk and
wordes, is required in the house of God, for so it
calleth it. See whether they take heed to them
feete, as they be here warned, which never ceaseth
from uncomly walking and ietting vp & down
and ouerthwart the Churche, shewinge an evi-
dent signification of notable contempte, both of
God and all good men there present: And what
heed they take to their tonges & speche, which
do not only speake wordes swiftly and rashly
before the Lorde (whiche they be here forbidden)
but also oftentimes speake filthelye, couetous
and ungodly, talking of matters scarce honest or
fit for the Allehouse or Tauerne, in the house
of the Lorde, little considering that they speake be-
fore God, who dwelleth in heauen (as is here ex-
plained when they be but vermis here crept)

of the Churche.

9.

Upon the earth, in comparison to his eternall
maiestie, and lesse regarding that they must geue ^{q.ath. 12}
an accempt at the great day, of every ydle worde
whersoever it be spoken, muche more of filthye,
vndeane, or wicked wordes spoken in the Lordes
house, to the great dishonor of his maiestie, and
offence of all that heare them. And in dede con-
cerning the people and multitude, the temple is
prepared for them to be hearers rather then spe-
kers, considering that aswel the worde of God is
there read or taught, wherunto they are bound
to geue diligent eare with all reuerence and sci-
lence, as also that common prayer and thankes-
geuing are rehearsed and saide by the publique
minister in the name of the people & the whole
multitude present, wherunto they geuing theyz
redy audience, shold assent and shuld say Amen.
as S. Paule teacheth in the firste Epistle to the
Corinthians. And in another place, glorifyinge
^{I. Cor. 14}
God with one spirite and mouth, which can not
be when euery man and woman in seuerate pre-
tenor of deuotion, prayeth priuatly, one askinge,
another geuling thankes, another reading doc-
trine and forceth not to heare the Common prayer
of the minister. And peculerly, what due reue-
rence is to be vsed in the ministring of the Sa-
craments in the Temple, the same Saint Paul
teacheth in his Epistle to the Corinthians, re-
buking such as did vndeuerently vsle themselues
in that behalfe. Haue ye not houses to eate and
drinke in? (saith he) Do ye despise the Churche
or congregation of God? What shall I saye to
you? shall I prayse you? In this I prayse you
^{I. Cor. 11}
not

B h .iii.

Of the right vse

Dle.9

Leui.19.

Psal.5

Math.21.
Marke.11.
Luke.19.
John.2.

Esay.53
Actes.8

not. And God requireth not only this outward reverence of behauour and silence in his house, but all inwardre reverence in clensing of th thoughtes of our hartes, threatening by his prophete Ose in the .ir. Chapter, that for the malice of the inuentions and deuises of the people, he will cast them out of his house , whereby is al signified the eternall casting of them out of his heauenlye house and kingdome , which is more horrible. And therefore in the .19. of Leuit, God saith: Seare you with reverence my sanctuarie, for I am the Lorde . And according to the same the Prophete Dauid sayeth: I will enter into thine house . I will worship in thy holy Temple in thy feare, shewing what inwardre reverencia and humblenes of mind the godly men ought to haue in the house of the Lorde . And to allay somewhat concerning this matter out of the newe Testament, in what honor God wold haue his house or Temple kept, and that by the example of our Sauiour Christe , whose authoritie ought of good reason, with al true Christians to be of most waight and estimation: It is written of all the fourre Euangelistes, as a notable Act, and worthy to be testifed by many holye witnessses, howe that our sauour Jesus Christ the mercifull and mild Lord, compared to his minnes to a sheepe, suffering with silencie his主人 to be shorne from him, and to a Lamb led without resistance to the slaughter, which gaue his bodye to them that did smite him, and twered not him that reviled, nor turned away his face from them that did reprehē. Quidam
qnt

spit upon him, and according to his owne example gave preceptes of mildnes and sufferance to his disciples: Yet when he seeth the Temple and holy house of his heauenly father misordred, polluted and profaned, bleseth great severitie and chaynes; overturneth the tables of therchangers, subuerteth the seates of them that solde doves, maketh a whip of Cordes, and scraggeth out those wicked abusers and profaners of the Temple of God, saying: My house shalbe called the house of piaier, but ye haue made it a den of thieues. And in the ii. of John: Do not ye make the house of my father, the house of marchaundize. For as it is the house of God, when Gods service is duly done in it: So when we wickedly abuse it with wicked talke or couetous bargaining, we make it a den of thieues or house of marchaundize. Yea, and such reverence would Christ shoulde be therein, that he woulde not suffer any vessell to be carried through the Temple. And whereas our Sauour Christ (as is before mentioned out of S. Luke) could be founde no where (when he was sought) but onely in the Temple Amongst the doctours, and now againe exerciseth his authoritie and iurisdiction, not in Castles & princely palaces amongst souldiers, but in the Temple: Ye may hereby understand in what place his spirituall kingdome (whiche he denieth to be of this worlde) is sonest to be found, and best to be knownen of all places in this worlde: And according to this example of our Sauour Christ in the primative Church, which was most holye and godly, and in the which due

Ezay. 50
Math. 5

John. 2

Mark. 11

Of the right vse

discipline with severitie was vsed against the wicked, open offenders were not suffered once to enter into the house of the Lorde, nor admitted to Common praier and the vse of the holy Sacramentes with other true Christians, until they had done open penaunce, before the whole Church. And this was practised, not onely vpon meane persons, but also vpon the riche, noble, and mightie persons, yea vpon Theodosius the puissant and mightie Emperour, whom by committing a greeuous and wilfull murthe, Saint Ambrose Bishop of Millaine reproved sharplye, and did also excommunicate the said Emperour, and brought him to open penaunce. And they that were so iustlye exempted and banished (as it were) from the house of the Lorde, were taken (as they be in deede) for men devillish and separated from Christes Church, and in most daungerous estate, yea as S. Paule saith, euengewe unto Satan the devill for a time, and this company was shunned and avoyded of all godly men and women, vntill suche time as they by repentance and publique penaunce were conciled. Suche was the honoure of the Lordes house in mens hartes and outward reuerence also at that time, and so horrible a thing was it to be shutte out of the Churche and house of the Lorde in those daies, when religion was most pure, and nothing so corrupt as it hath bee late daies. And yet we willingly eyther by senting our selues from the house of the Lorde, do (as it were) excommunicate our selues from the Church and fellowship of the saintes of God.

Carisost.

I Cor. 5.

of els comming thither, by uncomely and vni-
uerent behauoure there, by hastye, rashe, yea
uncleane and wicked thoughtes and wordes be-
fore the Lorde our God, horriblie dishonoure his
holye house the Churche of God, and his holye
name and maiestie, to the great daunger of our
soules, yea and certaine dampnation also, if we
do not speedely and earnestly repent vs of this
wickednes.

Thus ye haue harde (dearely beloued) out of
Gods worde, what reuerence is due to the holye
house of the Lorde, howe all godly persons ought
with diligence, at times appointed, thither to
repayre, howe they ought to behau them selues
there, with reuerence and dread before the Lord,
what plagues and punishmentes aswell tem-
porall as eternall, the Lorde in his holye worde
threatneth, aswell to such as neglect to come to
his holy house, as also to such who comming
thither, do vnreuerently by lesteure or talke, there
behau them selues. Whetfore, if we desyre to
haue seasonable weather, and thereby to enioye
the good frutes of the earth, if we will auoide
drought and barennesse, thirste and hunger,
which are plagues threatned unto such as make
haste to go to their owne howses; to allehonies,
and to tauerries, and leauie the house of the Lord
emptie and delolate, if we abyue to be scour-
ged, not with whippes made of Cordes; out of
the materiall Temple onely (as our Sauiour
Christ serued the defylednes of the house of God in
Ierusalem) but also to be beaten and driven out
of the eternall Temple and house of the Lorde
(which)

Of the right yse of the Church.

(which is his heauenyng kingdome) with the iron
rodde of everlasting dampnation, and caste into
outwarde darknesse, where is weeping and gnawing
of teeth, yf we feare, dreade, and abhor
this (I saye) as we haue most iuste cause to do
then let vs amende this our negligence and con-
tempt in comming to the house of the Lord, this
our shreuerent behauour in the house of the
Lord, and resorting thither diligentlye to-
ther, let vs there with reverent hearinge of the
Lordes holpe worde, calling on the Lordes holy
name, geuing of hartie thankes vnto the Lord
for his manisfolde and inestimable benefites dar-
lye and hourelly bestowed vpon vs, celebrating
also reverentlye of the Lordes holy Sacramen-
tes, serue the Lord in his holy house, as becom-
meth the seruauntes of the Lord, in holynesse
and righteousness before him all the daies of our
lyfe, and then we shall be assured after this life
to rest in his holy hill, and to dwelle in his taber-
nacle, there to praise and magnifie his holy
name in the congregacion of his sanctes, in the
holie house of his eternall kingdome of heauen,
which he hath purchased for vs, by the dead
and shedding of the precions bloud of his sonne
our Sauiour Iesus Christ, to whom with the
father and the holy Ghoste, one immortal
maiestie of God, be all honoure, glorie,
in the prayse, and thankesgeuing world
endlyng and without ende. Amen.

trye and superflous decking of Churches.

The firste parle.


Nowhat pointes the true orna-
mentes of the Churche or Tem-
ple of God do consist and stande,
hath bene declared in the two last
Homilies, intreating of the right
use of the Temple or house of
God, and of the due reuerence that all Christian
people are bounde to geue vnto the same. The
summe whereof is, that the Churche or house of
God, is a place appointed by the holy Scrip-
tures where the lively worde of God ought to
be read, taught, and hearde, the Lordes holye
name called vpon by publique prayer, hartye
thankes geuen to his Maiestie for his infinite
and unspeakable benefites bestowed vpon vs;
his holyc sacramentes duely and reverently mi-
nistréd, and that therfore al that be godly inde-
bught both with diligence at times appointed,
to repaire together to the saide Churche, and
there with al reuerence to use and behauie them-
selues before the Lord. And that the said Church
thus godly used by the seruantes of the Lorde,
in the Lordes true service, for the effectuous pre-
tence of Gods grace, wherewith he doth by his
holyc word and promises endue his people there
present and assembled to lthe attainment as-
well of commodities worldwyse necessary for vs
as.

The first part of the Sermon

as also of all heauenly giftes. A lyfe everlasting,
is called by the word of God (as it is in dede) the
Temple of the Lorde and the house of God, and
that therfore the due reuerence thereof, is stred
vp in the hartes of the Godly by the considerati
on of these true ornamenteſ of the ſaide houſe of
god, & not by any outwarde ceremonieſ or cloth
and gloriouſ decking of the ſaide houſe or Tem
ple of the Lorde, contrary to the which moſt ma
nifeſt doctrine of the Scriptures, & contrary to
the blage of the primatiue Churche, which was
moſt pure & uncorrupt, and contrary to the iu
ntences and iudgementeſ of the moſte auncient
learned, and godly Doctours of the Churche (as
hereafter shall appeare) the corruption of the
latter dayes, hath brought into the Churche in
nite multitudes of ymages, and the ſame with
other parteſ of the Temple alſo, haue decked
with golde and siluer, painted with colours, ſet
them with ſtone and pearle, clothed them with
ſilkes & preceiuious vellureſ, phantafing vnluck
that to be the chiefe decking and adouning of
the Temple or houſe of God, and that all people
ſhould be the more moued to the due reuerence
of the ſame, yf all corneres thereoſ were gloriouſ,
and gliſtering with golde and preceiuious ſtones.
Wheras in dede they, by the ſaide Imageſ
ſuch gloriouſ decking of the Temple, haue ſo
thing at all profited ſuche as were wiſe and
underſtanding: but haue thereby gretely hurt
Temple and wiſe, occaſioning them therby
to commit moſt horible Idolatrye. And th: cou
teuous persons, by the ſame occaſion, ſeemingly
worſe

worship, and penitentiaire worshipping in dede
not onely the Images, but also the matter of the
golde and siluer, as that vice is of all others in
the Scriptures peculiernlye called Idolatrye or Ephes.
wodippinge of Images. Against the whiche Coloss. 3
foule abusas & great rhomties, shalbe alleaged
unto you. fyfth, the autho:ritie of Goddes holye
worde, alwell out of the olde Testamentas of
the Newe. And secondlye, the testimonies of the
holye and auncient learned Fathers and Doc-
tors out of their owne woorkes and auncient
histories Ecclesiasticall, both that you maye at
once knowe their iudgements, and withall un-
derstande what maner of ornamenteis were in
the Temples in the primitiue Churche in those
times, which were most pure and sincere. Third-
lye, the reasonis and Argumentes made for the
defence of Images or Idols, and the outragious
decking of Temples and Churches, with golde,
silver, pearle, and precious stonye, shalbe confu-
ted, and so this whole matter concluded. But
least any shold take occasion by the way of dou-
ting by wordes or names, it is thoughte good
here to note firste of all, that although in com-
mon speeche we use to call the likenes or simili-
tudes of men or other thinges Images, and not
Idols: yet the Scriptures use the saide twoe
wordes (Idols and Images) indifferently for one
thing alway. They be wordes of diuers tongues
and soundes, but one in sense and signification
in the Scripture. The one is take of the Greeke
word *ειδος*, an Idol, and the other of the La-
tyn word *Imago*, an Image, and so both used as
Englishe.

The first part of the Sermon

i. Iohn. 5

Lib. de co
rona milie
cis.

Englishe termes in the translating of ~~Sacred~~ ^{Scriptur} tures indifferentlye, accordaninge as the ~~Septuaginta~~ haue in their translation in Greke ~~אָנָוֹת~~, and Saint Hierome in his translation of the same places in Latin hath *Simulacra*, in Englishe, Images. And in the newe Testament, that whiche Saint John calleth ~~אָנָוֹת~~, Saint Hierom likewise translateth *Simulacrum*, as in all other like places of scripture vsuallye, he doth so translate. And Tertullian a moste auient Doctour, and wel learned in both the tongues, Greke and Latin, interpreting this place of Saint John: Beware of Idols, that is to say (saith Tertullian) of the images them selues: The Latin wordes whiche he useth, be *Effigies* and *Imago*, to saye, an Image. And therefore it forceth not, whether in this proche we use the one terme or the other, or both together, seinge they both (though not in common Englishe speeche, yet in Scripture) signifie on thing. And though some, to blinde mens eyes haue heretofore craftelye gone aboute to make them to be taken for wordes of diuers signification in matters of religion, and haue therin vsuallye named the likenesse or similitude of a thing set vp amongst the Heathen in their Temples or other places to be worshipped, an Idol. But the like similitude with vs, sette by in the Church, the place of worshipping, they call an Image: as though these two wordes (Idol and Image) in Scripture, did differ in proprie and sense, which (as is aforesaide) differ onely in sound and language, and in meaning be in dede all one, specially in the Scriptures and matter

Against the perill of Idolatrie.

14

of religion. And our images also haue bene and
be, and if they be publicklyl suffered in Churches
and Temples, euer will be also worshipped; and
to Idolatrie committed to them, as in the last part
of this Homilie shall at large be declared and
vyned. Wherfore our Images in Temples and
Churches bee in deede none other but Idols, as
now the which idolatrie hath been, is, and euer
wil be committed.

And fyrt of all, the Scriptures of the olde
Testament, condempning and abhoring aswell
all Idolatrie or worshipping of Images, as al-
so the very idols or images them selues, special-
ly in Temples, are so many and plentifull, that
it were almost an infinite worke, and to be con-
tyned in no small volume, to recorde all the pla-
ces concerning the same. Soz when GOD had
cholen to him selfe a pectlier and speciaall people
from amongst all other nations that knewe not
God, but worshipped Idols and false goddesse
he gaue vnto them certaine ordinances and
lawes, to be kept and obserued of his saide peo-
ple. But concerning none other matter did he
gaue eyther mo, or more earnest & expresse lawes
to his said people, then those that concerned the
true worshipping of him, and the auoyding
and bleyng of Idols and Images and idolatrie,
that that both the saide idolatrie is most re-
pugnante to the righte worshippinge of him
and his true glorie aboue all other vices, and
that he knewe the pronenesse and inclination
of this corrupt kinde alid nature, to that most
odious

The first part of the Sermon

Deut. 4
Pum. 23

odious and abominable vice. Of the which ma-
nances and lawes so geuen by the Lord to his
people concerning that matter, I will reheare
and alleage some that be moost speciall for this
purpose, that yourby them may iudge of the re-

In the fourth Chapter of the booke named
Deuteronomie, is a notable placee, and most
worthy with all diligence to be marked, where
beginneth thus: And nowe Israell heare the
commaundementes and iudgementes whiche
teache thee (saith the Lorde) that thou dormy-
them maiest haue, and enter and possesse the land
which the Lord God of your fathers will gaue
you. Ye shall put nothing to the worde which
speake to you, neither shall ye take any thing
from it. Keepe ye the commaundementes of the
Lorde your God, which I commaund you. And
by and by after he repeateth the same sentence
three or fourre times, before he come to the ma-
ter that he would specially warne them off, as
were for a preface, to make them to take the be-
ster heed unto it, Take heed to thy selfe (saith
he) and to thy soule, with al carefulnes, least thou
forgettest the thinges whiche thyne eyes haue
seene, and that they go not out of thy hart al the
daies of thy lyfe, thou shalte teache them to thy
children, and nephues or posterite. And shortly
after: The Lord spake unto you out of the mid-
dle of fyre, you hadde the voice or sonnde of mu-
woordes, but you did see no forme or shape at
all. And by and by foloweth: Take heed there-
fore diligently unto your soules, you saw no
maner of image in the day in the which the Lord


wake vnto you in Horeb, out of the middest of
the fyre, lest peraduenture, you being deceiued,
would make to your selues any grauen Image
or likenes of man or woman, or the likenes of
any beaste whiche is vpon the earche, or of the
bydes that flee vnder heauen, or of any creeping
thing that is moued on the earth, or of the fishes
that do continue in the waters, lest peraduen-
ture thou lyfting vp thine eyes to heauen, do see
the Sunne and the Moone, and the Starres of
heauen, and so thou being deceiued by errour
wouldest honoure and worship them whiche the
Lorde thy God hath created to serue all nations
that bee vnder heauen. And againe: Beware
that thou forget not the couenant of the Lorde
thy God, whiche he made with thee, and so make
to thy selfe any carued image, of them which the
Lorde hath forbidden to be made: for the Lorde
thy God is a consuming fyre, and a ielous God.
If thou haue chilidren and nephues, and do tary
in the lande, and being deceiued, doo make to
your selues any similitude, doyng euill before
the Lorde your God, and prouoke him to an-
ger: I do this daye call vpon heauen and earth
to witnesse, that ye shall quickly perishe out of
the lande which you shall possesse, you shall not
dwell in it any longe time, but the Lorde will
destroy you, and will scatter you amonsgs all na-
tions, and ye shall remaine but a verye fewe a-
mongst the nations, whither the Lorde will
leade you away, and then shall you serue gods
whiche are made with mannes handes, of wood
and stone, whiche see not, nor heare not, neyther
S

The first part of the Sermon

eate , nor smell , and so forth . This is a notable Chapter , and intreateth almoste altogether of this matter . But because it is to long to write out the whole , I haue noted you certaine principall pointes out of it . fyrt, howe earnestly and ofte he called vpon them to marke and to take heede , and that vpon the perill of their soules , to the charge whiche he geueth them Then , howe he forbyddeth by a solempne and long rehearsal of al thinges in heauen , in earth , and in the water any Image , or lykenesse of any thing at all to be made . Thirdlye , what penaltie and horrible destruction he solempnely with invocation of heauen and earth to record , denounceth and threatneth to them , their children and posteritie , yf they , contrarie to this commaundement , do make or worship any Image or similitude , whiche he so straightly hath foridden . And when they , this notwithstanding partly by inclination of mans corrupt nature , most prone to Idolatry , and partly occasioned by the Gentyles & Heathen people dwelling about them , who were Idolaters , did fall to the making and worshipping of Images : God according to his worde , brought vpon them all those plagues which he threatned them with , as appeareth in the bokes of the Kings and the Chronicales , in sundrie places at large . And agraine herevnto are many other notable places in the olde Testament . Deuteronomie . xxvii . Cuid be he that maketh a carued Image , or a calfe or moultene Image , whiche is abomination before the Lorde , the worke of the artificers hande and letters

Against perill of Idolatrie

16.

sette it vp in a secrete corner ; and all the people shall say Amen.

Reade the. xiii. and. xiiii. Chapters of the boke of Wisdome concerning Idolles or Images, howe they be made, set vp, called vpon, and offered vnto , and howe he prayseth the tree whereof the gibbet is made, as happye, in comparison to the tree that an Image or Idol is made of, even by these very wordes : Happye is the tree wherethrough rightheousnes commeth, (meaning the gibbet) but cursed is the Idol that is made with handes, yea both it, and he that made it, and so foorth . And by and by he sheweth howe that the thinges which were the good creatures of God before (as trees or stones) when they be once altered and fashioned into Images to be worshipped, become abomination, a temptation unto the soules of men, and a snare for the feete of the vnwise . And whye? the leking out of Images, is the beginning of whordome (saith he) & the bringing vp of them, is the destruction of life, for they were not from the beginning, neither shall they continue for ever. The welthye ydlenes of men hath founde them out vpon earth, therefore shall they come worthye to an ende, and so foorth , to the ende of the Chapter, conteyning these pointes : Howe Idols or Images were fyft imuented, and offred vnto, howe by an vngratious custome they were establyshed, howe tirauntes compell men to worship them, howe the ignorant and the common people are deceived by the cunninge

The first part of the Sermon

of the workemen and the hewtie of the Image,
to do honour vnto it, and so to erre from the
knowledge of God, and of other great and ma-
nya mischieses that come by Images. And for
conclusion he saith, that the honouring of ab-
ominable Images, is the cause, the beginnynge,
and ende of all euill, and that the worshippers
of them be eyther madde, or moste wicked. See
and viewe the whole Chapter with diligence,
for it is worthy to be well considered, specially
that is written of the deceiuing of the simple,
and unwise common people by Idolles and Im-
ages, and repeated twise or thrise lest it shold
be forgotten. And in the Chapter folowing be
these wordes: The painting of the picture and
carued Image with diuers colours, enticeth the
ignoraunt so, that he honoureth and loueth the
picture of a dead image that hath no soule. Su-
nerthelesse, they that loue suche euill thinges,
they that trust in them, they that make them,
they that fauour them, and they that honour
them, are all worthy of death, and so forth.

Psal.96.
Psal.115
and.134

Ezay.42.

In the booke of Psalmes, the Prophete war-
seth the Image honourer in diuers places. Con-
founded be all they that worship caruen Im-
ages, and that delight or glory in them. Like-
ly they vnto the Images that make them, and all
they that put their trust in them.

And in the Prophet Ezay, sayeth the Lorde:
Euen I am the Lorde, and this is my name,
and my glory will I geue to none other, ney-
ther my honour to grauen Images, And in
and

Against perill of Idolatrie.

17.

and by : Let them be confounded with shame
that trust in Idols or Images, or saye to them,
you are our Gods. And in the xi. Chapter , af- Exay.40
ter he hath set foorth the incomprehensible ma-
jestic of God, he asketh : to whom then will ye
make God like ? O what similitude will ye set
by unto him ? Shall the caruer make him a
carued Image ? And shall the Goldsmith couer
him with Golde , and cast him into a fourme of
silver plates : And for the poore man, shall the
Image maker frame an Image of timber, that
he maye haue somewhat to sette by also ? And
after this he crieth out : O wretches , harde ye
neuer of this ? Hath it not bene preached vnto
you since the beginning ? and so foorth , howe
by the creation of the worlde, and the greatnessse
of the worke, they might vnderstande the mai-
estic of God , the creatour and maker of all, to be
greater then that it shoulde be expressed or sette
foorth in any Image or bodily similitude ? And
besides this preaching , euен the lawe of God
written with his owne finger (as the Scripture
speaketh) and that in the first table, and the be-
ginning thereof , is this doctrine aforesayde
against Images (not briefly touched) but at
large set foorth and preached, and that with de-
nunciation of destruction to the contempniers
and breakers of this lawe, and their posteritie
after them . And lest it shoulde yet not be mar-
ked, or not remembred, the same is written and
reported, not in one, but in sundrie places of the
worde of GOD , that by oft reading and hea- Exod.20
ing of it, we myghte once learne and remem- Leuit.19
Deut.5

The first part of the Sermon

ber it , as you also heare daylye readde in the
Churche, God spake these wordes and saide: I
am the Lorde thy God. Thou shalte haue none
other Goddes but me. Thou shalte not make to
thy selfe any grauen Image, nor the likenesse of
anye thing that is in heauen aboue , or in the
earth beneath, nor in the water vnder the earth,
thou shalte not bowe downe to them , nor worship
them: for I the Lord thy God am a celous
God, and visite the sinne of the fathers vpon the
children, vnto the thirde and fourth generation
of them that hate me , and shewe mercie vnto
thos landes in them that loue me and kepe my
commaundementes . All this notwithstanding
inge , neyther coulde the notablenesse of the
place , being the very beginnynge of the living
Lordes lawe, make vs to marke it, nor the plaine
declaration by recounting of all kinde of simili-
tudes , cause vs to understand it, nor the ofte re-
peating and reporting of it in diuers and sun-
drye places , the ofte reading and hearing of it,
coulde cause vs to remember it , nor the dread
of the horrible penaltie to our selues and our
children and posteritie after vs , feare vs from
transgressing of it , nor the greatnessse of the
warde to vs and our children after vs, mone
any thing to obedience , and the obseruynge
this the Lordes great lawe: But as thought
had bene written in some corner , and her a
large expressed , but briefly and obscurely tu-
ched as though no penaltie to the transgressors
nor rewarde to the obedient , had bene adioynd
vnto it , lyke blynde men without all know-
ledg-

ledge and vnderstanding , like vntreasonable
beastes without dreade of punishment or respect
of rewarde, haue diminished and dishonored the
high Maiestie of the liuing God , by the base-
nesse and vilenesse of sundrye and diuers Images
of dead stockes , stones , and metalles . And
as the Maiestie of God, whom we haue lefte, for-
saken, and dishonored , and therefore the great-
nesse of our sinne and offence againste his Ma-
iestie can not be expredd: So is the weakenesse,
vilenesse, and foolishnesse in deuice of the Im-
ages (whereby we haue dishonoured him) expres-
sed at large in the Scriptures , namelye the
Psalmes, the booke of Wisedome , the Prophetes
Esay, Ezechiel , and Baruch , speciallye in
these places and Chapters of them . Psal . Cxv.
and . Cxxiiii . Esay . xl . and . xliii . Ezechiel . vi .
Wisedome . xiii . xliii . xv . Baruch . vi : The which
places, as I exhort you often and diuinelye to
reade, so are they to longe at this present to be
rehearsed in an Homilye . Notwithstandinge,
I will make you certaine briefe or shorte notes
out of them what they saye of these Idolles or
Images . First ; that they be made but of small
peeces of wood , stonye , or metall , and therefore
they can not be any similitudes of the great ma-
iestie of G O D , whose seate is heauen , and the
earth his foostebole . Secondarilye , that they
be dead , haue eyes and see not , handes and
feele not , feete and can not go . &c . and therefore
they can not be fitte similitudes of the liuinge
God . Thirdeleye , that they haue no power to do
good nor harme to others , though some of them

C c . iiiii . haue

Places of
the Scrip-
ture against
Idolles or
Images.

The first part of the Sermon

haue all axe , some a sworde , some a speare in
their handes , yet do thieues come into theyn
Temples and robbe them , and they can not once
sturre to defende them selues from the thieues:
nay of the Temple or Churche be set a fyre , that
their Priestes can runne awaye and saue them
selues , but they can not once moue , but tarry
still like blockes as they are , and be burned , and
therfore they can be no meete figures of the
issaunt and mightie G O D , who alone is able
boþ to saue his seruauntes , and to destroye his
enemyes euerlastingly . They be trimly decte
in golde , Siluer , and Stone , as well the Ima-

Baruc. 6. ges of men , as of women , like wanton Wim-
ches (saith the Prophete Baruch) that loue pa-
ramours , and therefore can they not trache vs ,
nor our wiues and daughters , any sobernesse ,
modestie , and chalsticie . And therefore , although
it is nowe commonly saide that they be the laye-
mens booke , yet we see they teache no good lec-
son , neither of God , nor godlinesse , but all to
rour and wickednes . Therfore God by his word ,
as he forbiddeth any Idolles or Images to be
made or set vp : so doth he commaunde , such as
we finde made and set vp , to be pulled downe ,
broken and destroyed .

Num. 23. And it is written in the booke of Numbers
the xxxiii. Chapter , that there was no Idoll in
Jacob , nor there was no Image sene in Israel ,
and that the Lorde God was with that people .
Where note , that the true Israelites , that is
the people of G O D , haue no Images among
them , but that God was with them , and the
therfore

therefore their enemys can not hurtte them, as
appareth in the processe of that Chapter. And
as concerning Images alreadye sette vp, thus
saith the Lorde in Deuteronomie: Overturme Dent. 7
and. 12
their Altars, and breake them in peeces, cutte
downe their groouds, burne their Images, for
thou art an holye people unto the Lorde. And
the same is repeated more vehemently againe
in the twelfth Chapter of the same booke. Here
note what the people of God ought to do to I-
mages wherethey finde them. But least anye
private persons, vpon colour of destroying of
Images, should make anye sturre or disturbance
in the common wealth, it must always be re-
membrēd, that the redresse of suchē publique en-
emities appertayneth to the Magistrates and
suchē as be in authoritie onely, and not to pri-
uate persons, and therefore the good Kinges of
Iuda, Asa, Ezechias, Josaphat, and Josias, are 3. Reg. 15
2. Par. 14
15. 31.
highly commended for the breaking downe and
destroying of the Altars, Idols, and Images.
And the Scriptures declare that they, specially
in that point, did that which was right before
the Lorde. And contrarywise, Hieroboam,
Achab, Joas, and other Princes, whiche ey-
ther sette vp, or suffered such Altars or Images
vndestroyed, are by the wyrde of God reported
to haue done euill before the Lorde. And if
any, contrary to the commandement of the
Lorde, will nedes sette vp such Altars or Im-
ages, or suffer them vndestroyed amongst them,
the Lorde him selfe threatneth in the first Chap-
ter of the booke of Numbers, and by his holye Nu. 21
Propheteſ,

Q I
The first part of the Sermon

Miche. 1
Abac. 2

Ezech. 6

prophete, Ezechiel, Micheas, and Abacuc, that he will come him selfe and pull them downe, And howe he will handle, punishe, and destroy the people that set vp, or suffer suche auatars images, or idols vndestroyed , he denoueth in his prophete Ezechiel on this maner : I my selfe (saith the Lorde) will bring a sworde ouer you, to destroye your high places , I will cast downe your aualters ; and breake downe your images, your slaine men will I laye before your Gods, and the dead hanacles of the children of Israell will I caste before their Idolles , your bones will I strowe rounde about your aualters and dwelling places , your Cities shall be desolate, the hill Chappelles layde waste, your aualters destroyed and broken , your goddes cast downe and taken awaye , your Temples layde even with the grounde , your owne woorkes cleane rooted out , your slaine men shall lye amongst you , that ye may learne to knowe howe that I am the Lorde, and so forth to the Chapters ende, worthy with diligence to be read: that they that beneare, shall perishe with the swerde, they that be farre of , with the pestilence, they that flee into holdes or wildernesse , with hunger: And yf any be yet lefte , that they shalbe caried away prisoners to seruitude and bondage. So that yf eyther the multitude, or plainenesse of the places might make vs to understand, or the earnest charge that GOD geueth in the saide places, moue vs to regarde, or the horrible plagues, punishments, and dreadfull destruction threatened to suche worshippers of images.

walles or Pools , setters up , or maaintainers of them , might ingender any frace in our hentes , we woulde once leauie and fortake this wickednesse , being in the Lordes sight so great an offence and abomination . In infinite places almoost myghte be brought out of the Scriptures of the olde Testament concerning this matter , but these fewe at this time shal serue for all .

You will say peraduenture these thinges pertaine to the Jewes , what haue we to do with them ? In deede they perryne no lesse to vs Christians then to them . For yf we be the people of GOD , howe can the worde and lawe of GOD not appertaine to vs ? Saint Paule alraginge one verte out of the olde Testament , concideth generallye for other Scriptures of the olde Testament alwell as that , saying : Whatsoever is written before (meaning in the olde Testament) is written for our instruction : whiche sentence is most specially true of such writinges of the olde Testament as conteyneth the immutable lawe and ordinances of God , in no age or time to be altered , nor of any persons of any nations or age to be disobeyed , such as the aboue rehearsed places be . Notwithstan- ding , for your further satisfying herein , accor- ding to my promise , I will out of the Scriptures of the newe Testament or Gospell of our Saviour Christ likewise make a confirmation of the saide doctrine against Idolles or Images , and of our dauelis concerninge the same .

Rqm. 13

in

31
The first part of the Sermon

in sundrie places make mention with rejoysing,
as for a most excellent benefite and gift of God
that they whiche receaved the faische of Christ
were turned from their dumbe and deade Im-
ages, unto the true and living God, who is to be
blessed for ever: namely in these places, the xii.
and. viii. of the Actes of the Apostles, the xv.
to the Romaynes, the fyfth Epistole to the Corin-
thians the. xiij. Chapter, to the Galathians the
iii. and the first to the Thessalonians , the fyfth
Chapter. And in lykewise the saide Idols or Images, and
worshipping of them, are in the Scriptures of
the newe Testament by the spirite of God much
abhorred and detested , and earnestly forbidden,
as appeareth both in the aforesaid places, and
also many others bysydes, as in the. vii. and. x.
of the Actes of the Apostles, the fyfth to the Ro-
maynes, where is set forth the horrible plague
of Idolaters, geuen ouer by God into a repro-
bate sense, to worke all wickednes and abomina-
tions not to be spoken, as vsually spirituall and
carnall fornication go together.

In the fyfth Epistole to the Corinthianis the fift
Chapter, we are forbidden once to keepe compa-
nie, or to eate and drinke with suche as be called
brethren or Christians that do worship Images.
In the fift to the Galathianis, the worshippyn
of Images is numbred amongst the works
of the fleshe . And the fift to the Corinthianis the
tenth, it is called the service of devils, and that
such as use it shalbe destroyed. And in the vi. Chap-
pter of the said Epistole, is the. v. to the Galathianis

yns, is denounced, that such image worshippers shall never come into the inheritaunce of the kingdome of heauen. And in sundry other places is threatned, that the wrath of God shall come upon all such. And therfore S. John in his Epistle exhorteth vs as his dere children to beware of images. And Saint Paul warneth vs to flee from the worshipping of them yf we be wise, that is to saye, yf we care for health and feare destruction, yf we regarde the kingdome of God and life euerlasting, and dread the wrath of God and euerlasting dampnation. For it is not possible that we shoule be worshippers of Images, and the true seruauntes of God also, as S. Paule teacheth, the seconde to the Corinthians the vi. Chapter, affirming exprestelye that there can be no more consent or agreemet betwene the temple of God (which all true Christians be) and Images, then betwene righteousnesse and unrighteousnesse, betwene light and darkenesse, betwene the faithfull and the unfaithfull, or betwene Christ and the deuill. Which place enforceth both that we shoulde not worship Images, and that we shold not haue images in the temple, for feare and occasion of worshipping them, though they be of them selues thinges indifferent: for the Christian is the holy Temple and lively image of God, as the place well declarereth, to such as will reade and weigh it. And where as all godly men did euer abhorre that any kneeling and worshipping or offering should be vased to them selues when they were aliuie (for that it was the honour due to God onely.) as appereth in

1. John. 5.

1. Cor. 10

12

The first part of the Sermon

Actes.10

Actes.14

Math.4

Luke.4.

in the Actes of the Apostles by Saint Peter, forbidding it to Cornelius, and by Saint Paul and Barnabas forbidding the same to the Citizens in Lystra. Yet we like mad men, fall downe before the dead Idolles or Images of Peter and Paul, and geue that honour to stokes and stones, whiche they thought abominable to be geuen to them selues being aliue. And the good Angell of God, as appeareth in the booke of S. Iohns Reuelation, refused to be kneeled vnto, when that honour was offred him of John. Beware (saith the Angell) that thou do it not, for I am thy felowe seruaunt. But the euill Alungell Sathan desireth nothing so much as to be kneeled vnto, and thereby at once both to robbe God of his due honour, and worke the damnation of such as make him so lowe curtesie, as in the stoye of the Gospell appeareth in sundrye places. Yea, and he offered our Sauiour Christ all earthly goodes, on the condition that he would kneele downe and worship him. But our Sauiour repelleth Sathan by the Scriptures, saying: It is written, thou shalte worshippe thy Lorde God, and him alone shalt thou serue. But we by not worshipping and seruing God alone, (as the Scriptures teacheth vs) and by worshipping of Images, contrary to the scriptures, plucke Sathan to vs, and are ready withoutswarde to folowe his desire: yea rather then fayle, we will offer him giftes and oblations to receiue our seruice. But let vs brethen rather folowe the counsell of the good Alungell of GOD, then the suggestion of subtill Sathan.

that wicked Angell and olde Serpent: who, according to the pride whereby he firste fell, attempteth alwaye by suche sacriledge to deprive God (whom he enuieth) of his due honour: and because his owne face is horible and vgly) to conuey it to him selfe, by the mediation of gyld stokes and stones, and withall to make vs the memies of God, and his owne suppliantes and slaues, and in the ende, to procure vs for a reward everlastinge destruction and dampnation. Therefore aboue all thinges (yl wee take our selues to be Christians in deede (as we be named) let vs credite the worde, obey the lawe, and followe the doctrine and erample of our Sauiour and maister Christ, repelling Sathanis suggestion to Idolatrie and worshipping of Images, according to the trueth alleaged and taught out of the Testament and Gospell of our said.

heauenly doctour and scoolemaster

Jesus Christ, who is God to
be blessed for euer.

Amen

C The second parte of the Homilie, against perill of Idolatrie.



OW haue harde (welbeloued) in the fyfte parte of this Homilye, the doctrine of the worde of God against Idols and Images, against Idolatrie and worshipping of Images, taken out of the Scriptures of the olde Testament and the newe, and confirmed by the examples alwell

The second part of the Sermon

aswell of Thapostles, as of our Sauiour Christ him selfe. Howe, although our Sauiour Christ taketh not or nedeth not any testimonie of men, and that whiche is once confirmed by the certainetie of his eternal trueth, hath no more ned of the confirmation of mans doctrine and witinges, then the bright Sun at none tide hath ned of the light of a little candle to put away darknes, and to encrease his light: Yet for your further contention, it shall in this second part be declared (as in the beginning of the first part was promised) that this trueth and doctrine concerning the forbidding of Images and worshipping of them, taken out of the holye Scriptures, aswell of the olde Testament as the newe, was beleued and taught of the old holye fathers and moste auncient learned doctours, and receiued in the olde primatiue Churche, whiche was most bncorrupt and pure. And this declaration shalbe made out of the said holy doctours owne witinges, and out of the auncient histories Ecclesiasticall to the same belonging.

Lib. contra corona
nandi mo rem.

Tertullian a most auncient writer and Doctor of the Churche, who lived about one hundred and threescore yeres after the death of our Sauiour Christ, both in sundry other places of his workes, and specially in his booke written against the maner of crowning, and in another little treatise, entituled of the souldiers crown or garlande, doth moste sharply and vehemently write and inuey against Images or Idols. And upon S. Johns wordes, the firste Epistle and v. Chapter, saith thus. Saint John (saith he) depe

He considering the matter, saith: My little chil-
dren, kepe your selues from Images or Idols.
He saith not nowe, kepe your selues from Ido-
latrie, as it were from the seruice and wor-ship-
ping of them: but from the Images or Idols
them selues, that is, from the very shape and
names of them. So; it were an unworthe thing
that the Image of the living God, woulde be-
wene the Image of a dead Idol. Do not, thinke
you, those persons which place ymages or ydols
in Churches and Temples, yea, shaine them euern
over the Lordes Table, euern as it were of pur-
pose, to the worshipping and honoring of them,
take good heede to eyther S. Johns councell or
Cattullians: so to place ymages and ydols,
is it to keepe them selues from them, or els to re-
maine and embrace them?

Clemens, in his booke to James brother of Lib. 5. ad
the Lord, saith: What can be so wicked or so vn. Iacob. do,
thankfull, as to receiuue a benefite of God, and mini-
tigate thanks therfore unto stockies and stones? *Clemens.*
Wherfore awake ye, and understand your health,
for God hath nede of no man, nor requirith any
thing, nor can be hurt in any thing. But we be
they which are eyther holpen or hurt, in that
we be thankfull to God, or vnthankfull.

Origenes in his booke against Celsus, saith
thus: Christian men and Jewes, when they
have these wordes of the law. (Thou shalt feare
the Lord thy God, and shalt not make any I-
dol) do not onely abhorre the Temples, Aut-
em and Images of the gods, but ys nede be, wil
cower dye then they woulde despyle them selues
Origen.

The seconde part of the Sermon

with any impietie. And shortly after he saith: In the common wealth of the Jewes, the caruer of Idols and Image maker, was caste out of and forbidden, least they shoulde haue any occasion to make Images, whiche might plucke certaine foolyske persons from God, and turne the eyes of their soules to the contemplation of earthly thinges. And in another place of the same booke: It is not onely (saith he) a mad and franticke part to worship Images, but also ones to dissimble or minke at it. And a man may know God and his only sonne, and those which haue had such honour genen them by God, that they be called Gods: But it is not possible that any should by worshipping of Images get any knowledge of God.

Athanasius in his booke against the Gentiles hath these wordes: Let then tell I pray you, howe God may be knownen by an Image. If it be by the matter of the Image, then there re-deth no shape or fourme, seeing that God hath appeared in all materiall creatures which doe trulye fye his glory. Howe ys they say he is knownen by the fourme or fasshion: is he not better to be knownen by the liuinge thinges them selfe, whose fasshions the Images expresse? For if suetetie, the glorie of God should be more euidentlye knownen, ys it were declared by reasonable and liuing creatures rather then by dead and moueable Images. Therfore when ye do come or painte Images to the ende to knowe God thereby, surely ye do an unworthie and vaine thing. And in another place of the same booke

Against perill of Idolatrie.

24.

*S*yath: The iuention of Images came of no good, but of euill, and whatsoeuer hath an euill beginning, can never in any thing be iudged good, seing it is altogether naught. Thus farre Athanasius, a very auncient, holye, and learned Bishop and doctour, who iudgeth both the firste beginning and the ende, and altogether of Images or Idols to be naught.

Lactan
Lactantius likewise an olde and learned wryter, in his booke of the Origine of errour, hath these wordes: God is aboue man, and is not placed beneath, but is to be sought in the highest regi-
on. Wherfore, there is no doubt, but that no religion is in that place whersoeuer any ymage
is. for yf religion stande in godlye thinges (and
there is no godlynesse but in heauenly thinges)
then be ymages without religion. These be Lactan-
tius wordes, who was aboue. xiii. hundreth
yres ago, and within three hundred yeres af.
our Sauiour Christ.

Lib.2.ca

16

Ceillus
Ceillus an olde an holy doctour, vpon the Gos-
pall of Saint John hath these wordes: Manye
have left the creatour, and haue worshipped the
creature, neyther haue they bene abashed to saye
into a stocke: thou art my father, and vnto a
lame, thou begottest me. for manye, yea, almosle
all (as for sorowe) are fallen vnto suche follye,
that they haue geuen the glory of deitie or God-
head, to thinges without sense or feeling.

Epiphanius
Epiphanius Bisshopre of Salamine in Cypres,
a verye holye and learned man, who liued in
the Emperours time, aboue three
hundreth and ninetie yeres after our Sauiour
Christes

Dd.ii.

Epiphanius

The seconde part of the Sermon

Christes ascention, writeth thus to John patriarche of Jerusalem: I entred (saith Epiphanius) into a certaine Church to praye, I founde there a linnen cloth hanging in the Churche dore, painted, and hauing in it the Image of Christ, as it were, or of some other Saint, (for I remember not well whose Image it was) therfore when I did se the Image of a man hanging in the Church of Christ, contrary to thauchtorie of the Scriptures, I did teare it, and gave counsell to the kepers of that Church, that they should winde a poore man that was dead, in the saide cloth, and so burye him. And afterwarde the same Epiphanius, sending another vnpainted cloth for that painted one whiche he hadde borne, to the saide Patriarche, writeth thus: I pray you will the elders of that place to receave this cloth whiche I haue sent by this beare, and commaunde them that from henceforth, no such painted clothes, contrary to our religion, be hanged in the Churche of Christ. For it bcommeth your goodnes rather to haue this care that you take away such scrupulositie, which is vnseittig for the Churche of Christ, and often sinne to the people committed to your charge. And this Epistle, as worthy to be read of many, did Saint Jerome him selfe translate into the Latin tongue. And that ye maye knowe this Saint Jerome had this holye and learned Bishop Epiphanius in most high estimation, and therfore did translate this Epistle, as a writing of auctoritie: heare what a testimonie the same Saint Jerome geueth him in another place in his

firo me

his tracie against the errours of John, Bishop of Jerusalem, where he hath these wordes: Thou hast (saith Saint Jerome) Pope Epiphanius, which doth openly in his letters call thee an Heretike. Surely thou art not to be preferred before him, neyther for age nor learning, nor godlinesse of lyfe, nor by the testimonie of the whole world. And shortly after in the same treatise laieth Saint Jerome: Bishop Epiphanius was euer of so great veneration and estimation, that Valens the Carpenter who was a great persecutor, did not once touche him. For heretics being Princes, thought it their shame, if they shold persecute such a notable man. And in the tripartite Ecclesiasticall historie, the. ir. booke and. xliii. Chapter, is testified, that Epiphanius being yet aliue, did worke miracles, and that after his death, Devils being expelled at his graue or tame, did rose. Thus you see what auctoritie Saint Jerome and that most ancient Historie, geue vnto the holy and learned Bishop Epiphanius, whose iudgement of Images in Churches and Temples, then beginning by stealth to creepe in, is worthie to be noted.

First, he indged it contrarie to Christian religion, and the auctoritie of the Scriptures, to haue any Images in Christes Churche. Secondly, he rejected not onely carned, grauen, and moulen Images, but also paynted Images out of Christes Churche. Thirdly, that he regarded not whether it were the Image of Christ or of any other Saint, but being an Image, would

All notable
Bishoppes
were then
called Pe-
pes.

Lib. 9 Ca
pit. 48.

The second part of the Sermon

not suffer it in the Church. Fourthly, that he did not only remoue it out of the Church, but with a vehement zeale tare it a sunder, and exhorted that a corse should be wrapped and buried in it, iudging it meete for nothing but to rotte in the earth: folowing herein the example of the good King Ezechias, who brake the brasen Serpent to peeces, and burned it to ashes, for that Idolatrie was committed to it. Last of al, that Epiphanius thinketh it the duety of vigilaunt Bishops, to be carefull that no Images be permitted in the Churche, for that they be occasion of scruple and offence to the people committed to their charge. Nowe whereas neyther Saint Jerome who did translate the saide Epistle, nor the authours of that most auncient historie Ecclesiasticall tripartite (who do mooste highly commend Epiphanius, as is aforesaid) nor no other godly or learned Bishop at that time or shortly after, haue written any thing against Epiphanius judgement concerning Images: it is an evident profe, that in those daies which were about fourre hundreth yeres after our Sauiour Chist, there were no Images publiquely vsed and receiued in the Churche of Christe, whiche was then muche lesse corrupt, and more pure, then nowe it is.

And where as Images began at that time secretly and by stealth to creepe out of private mens houses into the Churches, and that fyn in painted clothes and walles: such Bishoppes as were godly and vigilaunt, when they espied them, remoued them away, as unlawfull and

contrary to Christian religion, as did here Epiphanius, to whose judgement you haue not only Saint Jerome the translatour of his Epistle, and the writer of the Historie tripartite, but also all the learned and godlye Bishoppes and Clerkes: yea and the whole Churche of that age, and so vpparde to our Sauour Christes time, by the space of about fourre hundred yeres, consenting and agreeing. This is written the more largely of Epiphanius, for that our Image mainteyners nowe a dayes, seing them selues so pressed with this most plaine and earnest acte and writing of Epiphanius, a Bishop and doctour of such antiquitie, holinesse, and authoritie, labour by all meanes (but inayne against the trueth) eyther to proue that this Epistle was neither of Epiphanius writing, nor Saint Jeromes translation: eyther yf it be, say they, it is of no great force, for this Epiphanius, say they, was a Jewe, and beinge converted to the Christian faith, and made a Bishoppe, reteyned the hatred whiche Jewes haue to Images still in his minde, and so did and wrote against them as a Jewe, rather then as a Christian. O Jewishe impudencie and malice of such deuersers, it woulde be proued and not saide onelye, that Epiphanius was a Jewe. Furthermore concerning the reason they make, I wold admit it gladly: for yf Epiphanius iudgement against ymages is not to be admitted, for that he was borne of a Jewe an enemy to ymagis which be gods enemies, converted to Christians religion: then likewise followeth, that no

The seconde part of the Sermon

A m b r o s e

sentence in the olde doctours and fathers sound
ing for Images, ought to be of any authority,
for that in the primitiue Churche the most parte
of learned writers, as Tertullian, Cyprian, Am-
brose, Austin, and infinite others, were of Gen-
tiles (whiche be fauourers and worshippers of
Images) converted to the Christian faith, and
so let somewhat slip out of their pennes sound-
ing for ymages, rather as Gentiles then Chi-
stians: as Eusebius in his historie Ecclesiasti-
call, and Saint Jerome saith plainelye, that Im-
ages came firste from the Gentiles to vs Chris-
tians. And muche more doth it folowe, that the
opinion of all the rablement of the popishe
Church, maintaining ymages, ought to be este-
med of small or no authoritie, for that it is no
maruell that they which haue from their chil-
dhood ben brought vp amongest Images and Id-
ols, and haue dronke in Idolatrie almost with
their mothers milke, holde with Images and
Idols, and speake and write for them. But in
deede it would not be so much marked, whether
he were of a Jewe or a Gentile converted to
Christes religion that writeth, as howe agree-
ably or contrarily to Gods worde he doth write,
and so to credite or discredite him. Nowe what
Gods word saith of Idols and Images, and the
worshipping of them, you hearde at large in the
first part of this Homily.

Saint Ambrose in his treatise of the death of
Theodosius the Emperour, sayeth: Helene found
the crosse and the title on it. She worshipped
the king and not the wood surely (for that is an
ethnisme)

ethynshe errore, and the banitie of the wicked) but he worshipped him that hanged on the crosse, and whose name was written in the title, and so forth. See both the godly Empresse facte, and Saint Ambrose iudgement at once. They thought it had bene an Heathenishe errore and banitie of the wicked, to haue worshipped the crosse it selfe, which was embrewed with our Saviour Christes owne precious bloud. And we fall downe before euery crosse peice of timber, which is but an Image of the crosse.

Saint Augustine, the best learned of all auncient Doctours, in his .xliii. Epistle to *Maximus* sayeth: Knowe thou that none of the dead, nor anything that is made of God, is worshipped as God of the Catholique Christians, of whom ther is a Church also in your Towne. Note, that by Saint Augustine, such as worshipped the dead, or creatures, be no Catholique Christians.

The same Saint Augustine teacheth in the .xx. booke of the Citie of God, the tenth Chapter, that neyther temples or Churches ought to be builded or made for Martirs or Saintes, but to God alone. And that there ought no Priestes to be appointed for Martirs or Saintes, but to God onely. The same Saint Augustine in his booke of the maners of the catholique Churche, hath these wordes: I knowe that many be worshippers of Combres and Pictures. I knowe that there be many that banquet most riotously over the graues of the dead, and geuing meat to dead knaves, to burye them selues vpon the buried, and attribute their gluttony and drunkennesse to religiou.

Augustine

52
The second part of the Sermon

religion . See , he esteemeth worshipping of
Saintes, Tombes, and Pictures , as good reli-
gion as gluttony and dronkennesse , and no bet-
ter at all . Saint Augustine greathe alloweth

Lib . 4. de *Marcus Varro*, affirming that religion is most pur-
Ciuit. dei. without Images: And saith him selfe , Images
Capit. 3. be of more force to croken an unhappye soule,
In psal. 36. then to teach and instruct it. And saith further,
& . 113.:

Every childe, yea every beast knoweth that it is
not God that they see. Wherefore then doth the
holy ghost so often monishe vs of that which all
men knowe: Wherinto Saint Augustine him
selfe aunswreth thus : For (sayeth he) when I
mages are placed in Temples , and set in hono-
rable sublimitie, and begin once to be worshipped,
soone therewith breedeth the moste vyle affecti-
on of errour. This is Saint Augustines iudg-
ment of Images in Churches : That by and by
they breedre errour and Idolatrye . It woulde be
to tedious to rehearse all other places which
might be brought out of the auncient doctours
against images and Idolatry. Wherefore we shal
holde our self contented with these fewe, at this
present. Nowe as concerning Histories Eccle-
siasticall, touching this matter , that you may
knowe why and when , and by whom Images
were first vsed priuately , and afterwardes not
only received into the Christian Churches and
Temples , but in conclusion worshipped also
and howe the same was gaineasaide, resisted , and
forbidden, aswell by godly Bisshoppes and learned
doctours, as also by sundry Christian pa-
ces : I will briefly collecte into a compendious
Historie,

Histoyre, that whiche is at large and in sundrie places written by diuers auncient writers and historiographers concerning this matter.

As the Jewes hauing moste plaine and ex-
uelle commaundement of God, that they shoulde
neither make nor worship any Image (as it is
at large before declared) did notwithstanding,
by the example of the Gentyles or Heathen peo-
ple that dwelt about them, fall to the making
of Images, and worshipping of them, and so to
the committing of moste abominable Idolarie,
for the whiche God by his holy Prophetes doth
moste sharply reprove and threaten them, and
afterwarde did accomplithe his saide threa-
ninges by extreme punishing of them (as is al-
so aboue specified.) Euen so some of the Christi-
ans in olde tyme whiche were conuerted from
worshipping of Idols and false gods, vnto the
true living God, and to our Sauiour Iesuſ
Christe: dyd of a certayne blinde zeale (and as
men long accustomed to Images) paint or carue
Images of our Sauiour Christe, his mother
Mary, and of the Apostles, thinking that this
was a point of gratitude and kindnes towardes
those by whom they hadde received the true
knowledge of God; and the doctrine of the Gos-
pell. But these Pictures or Images came not
yet into Churches, nor were not worshipped of
a long time after. And lest you shoulde thinke
that I dosay this of mine owne head only with-
out authortie, I alleage for me Enſebius By-
tance of Ceſarea, and the moſte aunciente au-
thor of the Ecclesiastical Historie, who liued
about

Enſebius
li. 14.

The second part of the Sermon

above the. 330. yere of our Lord in Constantine magn
daies, and his sonne Constantine, Emperours, in the
seuenith booke of his historie Ecclesiastical, the
xiiiij. Chapter, and Saint Jerome vpon the x. Chapter
of the Prophet Jeremie, who both q
uarely saye, that the erroris of Images (for
Saint Jerome calleth it) hath come in and pa
sed to the Christians from the Gentyles, by an
Heathenishe vse and custome. The cause and
meanes Eusebius sheweth, saying: It is no maner
of they which being Gentyles before and did be
lieue, seemed to offer this, as a gift unto our Sa
viour, for the benefites which they had received
of him. Yea, and we do see nowe that Images of
Peter and Paule, and our Saviour him self
be made, and Tables to be painted, whiche me
thinke to haue bene obserued and kepte indi
rectly by an Heathenishe custome. For the He
then are wont so to honoure them, whom they
judged honour worthie, for that some tokenis of
olde men should be kept. For the remembraunce
of posteritie, is a token of their honor that were
before, and the loue of those that come after.
Thus farre I haue rehearsed Eusebius woodes.
Wher note ye, that both Saint Jerome and he
agreeth herein, that these Images came in
amongst Christian men by suche as were Gen
tyles and accustomed to Idolles, and being con
uerterd to the faith of Christ, reteyned yet som
remnauntes of Gentilitie, not throughly pur
ged: (For Saint Jerome calleth it an er
rormanyfelly.) And the lyke example we see in the
Actes of the apostles, of the Jewes: who whē the
w^m

Against perill of Idolatrye.

29

were converted to Christ, would haue broughte
in their circumcision (whereunto they were so
long accustomed) with them; into Christes reli-
gion. With whom the Apostles (namely Saint
paule) hadde muche adoo for the staying of that
matter. But of circumcision was leſſe maruell,
in that it came first in by Gods ordinaunce and
commaundement. A man may most iustly won-
der of Images, so directlye against Gods holye
wonde and straight commaundement, how they
ould enter in. But Images were not yet wor-
shipped in Eusebius time, nor publiquely set vp in
Churches and Temples, and they who priuate-
ly had them, did erre of a certaine zeale, and not
by malice. But afterwardes, they crepte oute of
private houses into Churches, and so b̄ed firſte
imperition, and laſt of all Idolatrie amongest
Christians, as hereafter ſhall appeare.

In the time of Theodosius and Martian Emperours,
who reigned about the yere of our Lord. 460.
and 1100. yeres ago, when the people of the Ci-
tie of Nola once a yere did celebrate the birth day
of Saint Felix, in the Temple, and bſed to ban-
quet there sumptuously, Pontius Paulinus Bishop of
Nola, caused the walles of the Temple to be pain-
ted with ſtories taken out of the old Testament,
that the people beholding and conſidering thofe
pictures, might the better abyeyne fro to much
lurketing and riotte. And about the ſame time
Prudentius a very learned & Christian poet
declareth, howe he did ſee painted in a Churche,
the hiftoire of the Paſſion of Saint Cassian a
Brookeſmaster and martir, whom his owne ſco-
lers

Paulinus

Q 2
The second part of the Sermon

lers at the commaundement of the tiraunte, tormented with the pricking or stabbing in of their pointelles or brasen pennes into his bodye, and so by a thousand woundes and mo (as saith *Plautus*) moche cruelly slewe him. And these were the first paintinges in Churches that were notable of antiquitie. And so by this Example came in painting, and afterwarde Images of timber & stone, and other matter, into the Churches of Christians. Nowe, and ye will consider this beginning, men are not so redy to worship a picture on the wall, or in a windowe, as an embossed and gilt Image set with pearle and stonye. And a processe of a stoye painted with the gestures and actions of many persons, and commonly the summe of the stoye written withall, hath another vse in it, then one dombe Idolle or Image standing by it selfe. But from learning by painted stories, it came by little and little to Idolatry. Which when godly men (as wel Emperours and learned Bishoppes, as others) perceiued, they commaunded that suche pictures, Images, or Idolles, shoulde be vsed no more. And I will for a declaration thereof, beginne with the decree of the auncient Christian Emperours Valens and Theodosius the seconde, who reigned about fourre hundreth yeares after our Sauiour Christes Ascension: who forbad that any Images shoulde be made or painted priuatelye. For certaine it is, that there was none in Temples publiquely in their time. These Emperours did write unto the Captaine of the armye attending on the Emperor after

no Against perill of Idolatrye

30

Valere
Theodat

in this sorte: Valens and Thaodosius Emp-
erors, unto the Capitaine of the armie. Where
as we haue a diligent care to mainteine the re-
ligion of God aboue, in all thinges; we will
gant to no man to set forth, graue, carue, or
paint, the Image of our Sauiour Christ in co-
lour, ston, or any other matter, but in what
place soever it shall be founde, we commaunde
that it be taken away, and that all suche as shal
attempt any thing contrarie to our deccrees, or
commaundement herein, shalbe moste sharply
punished. This decree is written in the booke
named *Liber Augustalis*, the Imperiall bookes, ga-
thered by Tribonianus, Basilius, Theophilus, Diocorus, and
other men of great authoritie and learning, at
the commaundement of the Emperour *Iustinianus*,
and is alleaged by *Petrus Ermilius*, a notable learned
man in the ix. Booke and ix. Chapter of his
wroke, entituled *De honesta disciplina*, that is to saye
of honest learning. Here you see what Christi-
an Princes of molte auient times decreed a-
gainst Images, whiche then began to creepe in
amongst the Christians. So it is certaine, that
by the space of three hundred yeres and more,
after the death of our Sauiour Christe, and be-
fore these Godly Emperours reigne, there were
no Images publiquely in Churches or Tem-
ples. Howe would the Idolaters glorie, if they
had so much antiquitie and auuthoritie for them,
as is here against them? *¶* Now shortly after these daies, the Gothes,
Vandales, Huns, and other barbarous and
wild nations, burst into Italie and all partes
of

The second part of the Sermon

of the west countreys of Europe, with huge and
mighty armes, spoyled all places, destroyed ci-
ties, and burned Libraries, so that learning and
true religion went to wracke, and decayed into
dibble. And so the Bishops of those latter daies,
beyng of lesse learning, and in the middling
warres, taking lesse heed also then did the Bi-
shops afore, by ignorance of Gods worde, and
negligence of Bishops, and specially barbarous
Princes, not rightly instructed in true religion
bearing the rule, Images came into the Church
of Christ in the saide wesse partes, where the
barbarous people ruled, not nowe in painted
clothes onely, but embossed in stone, Tymber,
metall, and other like matter, and were not on-
lye sette vp, but beganne to be worshipped also.
And therfore *Serenus* Bishoppe of *Masilia*, the hal-
towne of *Gallia Narbonensis* (nowe called the Pro-
uince) a godly and learned man, who was about
vi. hundred yeres after our Sauour Christ
seyng the people by occasion of Images, fall in
most abominable Idolatrie, brake to peeces all
the Images of Christ and Saintes which were
in that Citie, and was therfore complayned up-
on to *Gregorie*, the first of that name Bishop
of Rome, who was the firste learned Bishop that
did alowe the open having of Images in Chur-
ches, that can be knownen by any writing or
storie of antiquitie. And upon this *Gregorie*, in
all Image worshippers at this day ground their
defence. But as all thinges that be amisse, haue
from a tollerable beginning growen worse and
worse, till they at the laste became untolerable.

Serenus
600:45 M

Gregory:

So did this matter of Images. Synt, men vse di-
minately stories paynted in tables, clothes, and
valles. Afterwardes, grosse and embossed Im-
ages privately in their owne houses. Then after-
wardes, pictures first, and after them embossed
Images began to creepe into Churches: learted
and godly men euer speaking against them.
Then by vse it was openly maaintained that they
mught be in Churches: but yet forbiddon that they
shoulde be worshipped. Of whiche opinion
was Gregorie, as by the saide Gregories Epistle
to the fornamed Serenus Bishop of *Masile* plainly
apareareth. Which Epistle is to be found in the
ooke of the Epistles of Gregorie, or register, in
the tenth part of the fourth Epistle, where he
hath these wordes: That thou diddest forbid
Images to be worshipped, we prayse altogether,
but that thou diddest breake them, we blame.
For it is one thing to worship the picture, and
another thinge by the picture of the storie, to
laine what is to be worshipped. For that whi-
che Scripture is to them that reade, the same
with picture perfourme vnto Idiottes or the vr-
lachched, beholding, and so foorth. And after a
fewe wordes: therefore it shoulde not haue bene
boken, which was set vp, not to be worshipped
in Churches, but onely to instruct the mindes of
the ignorant. And a little after, thus thou
woldest haue saide: If you will haue Images
in the Churche for that instruction wherfore
they were made in olde time, I do permit that
they maye be made, and that you maye haue
them. And shewe them, that not the sighte of
the

The seconde part of the Sermon

the storie whiche is opened by the picture: but
that worshipping whiche was inconueniently
geuen to the pictures did mislike you. And if any
woulde make Images, not to forbide them: but
auoyde by all meanes to worship any Image.

S. 18 X:
By these sentences taken here and there out of
Gregories Epistle to ^{Serenus} (for it were to long to
reherse the whose) ye may vnderstand wherinto
the matter was nowe come, vi. hundreth yers
after Christ: that the hauing of Images or pic-
tures in the Churches, were then maintained
in the West part of the woorlde (for they were not
so frowarde yet in the East Churche) but the
worshippinge of them was utterly forbidden.
And you maye withall note, that seyng there is
no grounde for worshipping of Images in Gre-
gories writinge, bat a plaine condempnac-
threof: that such as do worshippe Images, do
vniustly alleage Gregorie for them: And further,
if Images in the Churche do not teache men ac-
cording to Gregories minde, but rather blinde
them: it foloweth, that Images shoulde not be
in the Church by his sentence, who onely wold
they shoulde be placed there, to the ende that
they might teache the ignorant. Wherfore
it be declared that Images haue bene and be
worshipped, and also that they teache nothing
but errorrs and lyes (which shall by Gods gra-
hereafter be done) I truste that then by Gre-
gories owne determination, all Images and Im-
age worshippers shall be ouerthrowen. But
in the meane season, Gregories auctorite was
so greate in all the Weste Churche, that by his
imper-

incoragement men sette vp Images in all places: but their iudgement was not so good to consider why he woulde haue them set vp , but they fell all on heapes to manifest Idolatrye , by worshipping of them, which Bishop Serenus (not without iust cause) feared woulde come to passe. *S*ome yf serenus his iudgement thinking it mete that Images wher unto Idolatrye was committed shoulde be destroyed , hadde taken place, Idolatrye hadde bene ouerthowen . For to that whiche is not, no man committeth Idolatrye. But of Gregories opinion , thinking that Images might be suffered in Churches , so it were taught that they shoulde not be worshipped what ruine of religion , and what mischiefe ensued afterwarde to all Christendome , experience hath to our great hurt and sorrow produced. firste by the Scisme risinge betwene the East and the West Churche about the said Images. Nexte , by the diuision of the Empire into two partes , by the same occasion of Images, to the greate weakening of all Christendome, whereby last of all,hath folowed the utter ouerthrowe of the Christian religion and noble Empire in Greece and all the East partes of the world , and the encrease of Mahomettes false religion, and the cruell dominion and Tirannie of the Sarasens and Turkes , who do nowe hang ouer our neckes also that dwell in the West partes of the worlde, ready at all occasions to ouertrowne vs. And all this do we owe vnto our Idolles and Images, and our Idolatrye in worshipping of them.

The seconde part of the Sermon

But nowe gene you eare a little to the proesse
of the historye, wherein I do muche folowe the
histories of *Paulus Diaconus* and others ioyned with
Eutropius an olde writer. For though some of the
aucthors were fauourers of Images: yet do
they most plainly aud at large prosecute the hi-
stories of those times, whom *Baptist Platina* also in
his historie of Popes, as in the liues of Constan-
tine and Gregory the seconde, Bishops of Rome,
and other places (where he entreateth of this
matter) doth chiefly folowe. After Gregorius
time, Constantine Bishop of Rome assembled a
council of Bishops in the West Church, and did
condemne *Philippicus* then Emperour, and John
Bishop of Constantinople, of the heresye of the
Monothelites, not without a cause in dede, but
very iustly. When he had so done, by the consent
of the learned about him, the saide Constantine
Bishop of Rome, caused the Images of the an-
cient fathers, which had ben at those. c. counsels
which were alowed and receiued of al men, to be
painted in the entrye of S. Peters Churche at
Rome. When the Grekes had knowledge hereof,
they began to dispute a reason the matter of I-
mages with the Latins, and helde this opinion,
that Images could haue no place in Christen
Church, and the Latins held the contrary, and
toke part with the Images: So the East & West
Churches, which agreed euill before, upon this
contention about Images, fell to vtter enmity,
whiche was neuer well reconciled yet. But in
the meane seasō *Philippicus* and *Athanasius* or *Anastasius*
Emperours, commaunded Images & Pictures

Constant
b. c. R.

C

to be pulled downe, and rased out, in every place
of their dominion. After them came ^{the} Theodosius the
thirde: He commaunded the defaced Images to
be painted againe in their places. But this
Theodosius reigned but one yere. Leo the thirde of
that name succceeded him, who was a Sirian
borne, a verye wise, godlye, mercifull, and vali-
ant Prince. This Leo, by proclamation com-
maunded, that al Images set vp in Churches to
be worshipped, woulde be plucked downe and de-
faced, and required specially the Bishop of Rome
that he shoulde do the same, and him selfe in the
meane season caused all Images that were in
thimperiall Citie Constantinople, to be gathe-
red on an heape into the middle of the Citie, and
there publiquelye burned them to ashes, and
whited ouer, and rased out all pictures painted
upon the walles of the Temples, and punished
sharpelye dwuers mainteyners of Images. And
when some did herefore reporte him to be a ti-
rant, he answered, that such of all other were
most iustlye punished, whiche neither worship-
ped God aright, nor regarded the Imperial ma-
jesty and authoritie, but maliciouslye rebelled
against holssome and profitable lawes. When
^{the} the third of that name Bishop of Rome,
heard of the Emperours doinges in Grece, con-
cerning Images, he assembled a counsell of Ita-
lian Bishoppos against him, and thare made
dettes for Images, and that more reverence
and honour shoulde yet be geuen to them then
was before, and stirred up the Italians against
the Emperour first at Ravenna, and moued them
to

The second part of the Sermon

to rebellion. And as Wolpurgensis, and Anthonius Bishop of Florence testifie in their Chronacles, he caused Rome and all Italye at the laste to refuse their obedience and the payment of any moe tribute to the Emperour, and so by treason and rebellion maintained their Idolatry, whiche example other Bishoppes of Rome haue continually folowed and gone through withall most stoutly.

Treason and
rebellion for
the defens of
Image s.

After this Leo, which reigned. xxxviii. years, succeeded his sonne Constantine the fifth, who after his fathers example, kepte Images out of the Temples. And being moued with the counsell whiche Gregory had assembled in Italye for Images, against his father: He also assembled a counsell of all the learned men and Bishoppes of Asia and Grece, although some writers place this Counsell in Leo Isauricus his fathers latter dayes. In this great assemble, they sat in counsell from the fourth of the Idus of February, to the vi. of the Idus of August, and made, concerning the vse of Images, this decree:

It is not lawfull for them that beleue in God through Jesus Christ to haue any Images, neyther of the creaturis, nor of any creature set up in Temples to be worshipped: but rather that all Images by the lawe of God, and for the aduoyding of offence, ought to be taken out of Churches. And this decree was executed in all places where any Images were founde in Asia or Grece. And the Emperour sent the detraction of this counsell holden at Constantynople, to Paulle then Bishop of Rome, and commaundid

A counsell
against
Images.

maunded hym to caste all Images out of the
Churches. Whiche he (trusting in the frenship
of Pipine, a mightie Prince) refused to do. And
both he and his successor *Stephanus* the third (who
assembled another councel in Italie for Images)
comdemned the Emperour and the councell of
Constantinople of heresy, and made a decree that
the holye Images (for so they called them) of
Christ, the blessed Virgin, and other Sanctes,
were in dede worthy honour and worshypping.
When Constantine was deade, Leo the fourth
his sonne raigned after hym, who maryed a wo-
man of the Citie of Athens, named *Theodora*, who
also was called *Hyrene*, by whom he had a sonne or *Eirene*.
named *Constantine* the sixth, and dying whylest his
sonne was yet yonge, leste the regiment of the
Empyre and gouernauice of his yonge sonne to
his wife *Hyrene*. These thinges were done in the
Church about the yere of our Lorde. 760. Note
here I praye you in this processe of the storie,
that in the Churches of Asia and Grece, there
were no Images publiquely by the space of al-
most seuen hundreth yeres. And there is no
doute but the primitive Churche next the Apo-
lestes times, was most pure. Note also, that when
the contention began about Images, howe of
the Christian Emperours, who were the chiefe
magistrate by Gods lawe to be obeyed, onely
one whiche was *Theodosius*, who reigned but one
yere, helde with Images. All the other Empe-
rours and all the learned men and Bishoppes of
the East Churche, & that in assembled counsels,
condempned them, besides the two Emperours

pigin

Leo: 4:

760:

The second part of the Sermon

before mentioned, Valens & Theodosius the
conde, who were long before these times, who
straightly forbud that any Images shoulde be
made. And vniuersally after this time, al the Em
perours of Grece (only Theodosius excepted) destroy
continually all Images. Howe on the contrarie
part, note ye, that the Bishoppes of Rome, be
ing no ordinary Magistrates appointed of God,
out of their diocesse, but usurpers of Princes
authoritie, contrarie to Gods worde, were the
mainteiners of Images against Gods word,
and stirres vp of sedition and rebellion, and
workers of continuall treason against their So
veraigne Lordes, contrarie to Gods lawe, and
the ordinaunces of all humaine lawes, being
not only enemies to God, but also rebelles and
traitours against their Princes. These be the
first bringers in of Images openly into Chu
ches, these be the mainteiners of them in the
Churches, and these be the meanes wherby they
haue mainteinid them: To wit, conspiracie,
treason and rebellion against God & their Prin
ces. Howe to proceade to the historie, most mor
thie to be knownen. In the monage of Constan
tine the firth, the Empresse Hirene his mother
in whose handes the regiment of the Empire
remained, was gouerned much by the aduice of
Theodore Bishop, & Thrasibulus Patriarche of Constan
tinople, who practised & held with the Bishop of
Rome, in mainteininge of Images most earnest
lye. By whose counsell & entreatie, the Empress
first most wickedly digged vp the body of her
ther in law Constantine the firth, & commandid

Hirene.

it to be openly burned, and the ashes to be thrown into the Sea. Which example (as the constant report geueth) had like to haue bene put in practise with Princes corses in our daies, had the auctoritie of the holy father continued but a little longer. The cause why the Empresse Irene thus vslid her father in lawe, was, for that he when he was aliue, had destroyed Images, and had taken away the sumptuous ornamenteries of Churches, saying that Christ, whose Temples they were, allowed pouertie, and not pearles and precious stones. Afterward the said Irene, at the perswation of *Adrian Bishop of Rome, and Paul the Patriarche of Constantinople, and his successor Tharasius*, assembled a counsell of the Bishops of Asia and Grece at the Citie Nica, where the Bishop of Romes legates being presidentes of the counsell, and ordering all thinges as they listed : the counsell whiche was assembled beforevnder the Emperour Constantine the fift, and had decreed that all Images shoulde be destroyed, was condempnied as an hereticall counsell and assemble : And a decree was made, that ^{a decree that} Images should be set vp in all the Churches of Grece, and that honoure and worshippe also <sup>images shud
bee worship-</sup> ^{ped.} shoulde be geuen vnto the saide Images. And to the Empresse sparing no diligence in setting vp of Images, nor cost in decking them in all Churches, made Constantinople within a short time altogether like Rome it selfe. And nowe you may see that cummen to passe whiche Bishop *Serinus* feared, and Gregorie the fyrt forbade in his booke : to wit, that Images shoulde in no wise

The second part of the Sermon

wise be worshipped. For nowe not onely the simple and vniwise (vnto whom Images , as the scriptures teach, be specially a snare) but the Bishops and learned men also, fall to Idolatrie by occasion of Images, yea, and make decrees and lawes also for the maintenaunce of the same. So hard is it, and in dede impossible , any long time to haue Images publiquely in Churches and Temples without Idolatrie : as by the space of little more then one C. yeres betwixt Gregorie the first, forbidding most straightly the worshipping of Images, and Gregorie the thirde, Paul and Leo the thirde, Bishops of Rome, with this councell commaunding & decreeing that ymages shold be worshipped, most euidently appeareth.

1004^v
Constant.

Nowe when Constantine the younge Emperour came to the age of. xx. yeres, he was dally in lesse and lesse estimation : for suche as were about his mother , perswaded her, that it was Gods determination that she shold reigne alone, and not her sonne with her. The ambitious woman beleuinge the same, deprived her sonne of all emperiall dignitie, and compelled al the men of warre , with their Capitaines, to sweare to her , that they woulde not suffer her sonne Constantine to reigne duringe her lyfe with which indignitie the yonge Prince being moued, recovered the Regiment of the Empire vnto him selfe by force, and beyng brought vp in true religion in his fathers time , seing the superstition of his mother Hiren, and the Idoltry committed by ymages, cast downe, brake, and burned all the ydoles & ymages that his mothe
hs

had set vp. But within a fewe yeres after, Hirene
the Empresse, taken againe into her sonnes fa-
vour, after we had perswaded him to put out ^{superbus} his vncles eyes, & to cut out the tongues
of his four other vncles, and to forsake his wife,
and by such meanes to bring him in hatred with
all his subiectes: nowe further to declare that
she was no chaungeling, but the same woman
that had before digged vp and burned her father
in lawes body, and that she would be as natural
a mother as she had bene kinde daughter, seing
the Images whiche she loued so well, and had
with so great coste set vp, dayly destroyed by her
sonne the Emperour: by the helpe of certaine
good companions: deprived her sonne of the Em-
pire. And first like a kinde and louing mother,
put out both his eyes, and layde him in prison:
where after long and many tormentes, she at the
last most cruelly slew him. In this historie ioy-
ned to *Eutropius*, it is written, that the Sun was
darkened by the space of . xvii . dayes moste
straungely and dreadfully, and that all men said,
that for the horribleness of that cruell and unna-
tural fact of Hirene, and the putting out of the
Emperours eyes, the Sunne had lost his light.
But in dede God would signifie by the darkenesse
of the Sunne, into what darkenesse and blinde-
nesse of ignorance and Idolatrye, all Christen-
domme would fall by the occasion of ymages. The
bright Sunne of his eternall truth and light of
his holy word, by the mistes and blacke cloudes
of mens traditions being blemished and darke-
ned by sundry most terrible earthquakes that
happe-

The second part of the Sermon

happened about the same time, God signifid,
that the quiet state of true religion, shoulde by
suche Idolatry be moste horribly tossed and tur-
moyled. And here may you see what a gracious
and vertuous Lady this Hiren was, howe lo-
uing a neece to her husbandes uncles, howe kind
a mother in lawe to her sonnes wife, howe lo-
uing a daughter to her father in lawe, howe na-
turall a mother to her owne sonne, and what a
stout and valiaunt Capitaine the Bishoppes of
Rome had of her, for the setting vp and main-
tinance of their Idols and Images. Surely they
could not haue founde a meeter Patron for the
maintenaunce of suche a matter then this Hi-
rene: whose ambition and desire of rule was in-
satiable, whose treason continually studied and
wrought, was most abominable, whose wicked
and vnnatural crueltie, passed *Medea* and *Progne*,
whose detestable paricides haue ministred mat-
ter to Poetes to write their horrible Tragedies.
And yet certaine historiographers, who do put
in writing all these her horrible wickednes, for
loue they had to Images whiche she maintey-
ned to praise her as a godlye Empresse, and as
sent from God. Suche is the blindnes of false
superstition, yf it once take possession in a mans
minde, that it will both declare the vices of wi-
cked Princes, and also commende them. But not
long after, the said Hiren being suspected to the
Princes and Lordes of Grece, of treason, in aera-
nating the Empire to Charles king of the Fren-
chons, and for practising a secrete mariage be-
twene her selfe and the saide kinge, and being

convictid of the same: was by the saide Lordes depoised and deprived againe of the Empire, and caried into exile into the Iland Lesbos, where he ended her lewde life.

Whiles these tragedies about Images were thus in working in Grece, the same question of the vse of Images in Churches, began to be moued in Spaine also. And at Elibery a noble Cittie, nowe called Granate, was a counsel of Spaniſhe Bishoppes, and other learned men assembled: and there, after long deliberation, and debating of the matter, it was concluded at length of the whole counsell after this sorte, in the gr̄ki article.

We thinkie that pictures ought not to be in Churches, lest that which is honored or worshipped be painted on walles. And in the r li. Canon of that counsell it is thus written: We thought good to admonishe the faithfull, thatasmuche as in them lyeth, they suffer no Images to be in their houses: but yf they feare any violence of their seruaentes, at the least, let them kepe them selues cleane and pure from Images; yf they do not so, let them be accompted as none of the Churche.

Note here I pray you, howe a whole and great Countrey in the West and South partes of Europe, nerer to Rome a great deale, therto Grece in situation of place, do agree with the Grekes against Images, and do not onely forbid them in Churches, but also in priuate houses, and do excommunicate them that do the contrary. And another counsell of the learned meynie of all Spaine

Another
counsell
against I-
mages.

Decrees of
the counsell
against I-
mages.

The second part of the Sermon

Yet another counsell against Images.

Spainne also, called Concilium Toletanum duodecimum, decreed and determined likewise against Images and Image worshippers. But when these de crees of the Spanishe Councell at Elibry came to the knowledge of the Bishop of Rome and his adherentes, they feared least all Germanye also would decree against Images and forsake them, thought to prevent the matter, and by the consent and helpe of the Prince of francions (whos power was then moste great in the West parts of the worlde) assembled a Councell of Germans at frankforde, and thereto procured the Spanishe Councell against Images afore mentioned, to be condemned, by the name of the schian heresy, (for that Felix Bishop of Aquitanis was chiefe in that Councell) and obtayned that the actes of the seconde Nicene Councell, assembled by Hirene (the holy Empresse whom ye hearde of before) and the sentence of the Bishoppe of Rome for Images might be receaued. So much after this sort, do the papistes report the historye of the Councell of frankforde. Notwithstanding, the booke of Carolus magnus his owne writing, as the tytle sheweth, whiche is nowe put to print, and commonly in mens handes, sheweth the iudgement of that Prince, and of the whole Councell of frankforde also, to be against Images, and against the second Councell of him, assembled by Hirene for Images, and callith it an arrogant, foolish, and vngodly Councell: and declareth the assemble of the Councel of frankforde, to haue bene directly made and gathered against that Nicen councell, and the erroneous

the same. So that it muſt redēſ follow, that either there were in one Princeſ time two Counſelles assembled at Frankforde, one contrarie to another, whiche by no Historie doth appeare: or else, that after their cuſtome, the Popes and papistes haue moſte shamefullly corrupted that Counſell, as their maner is to handle, not onely Counſelles, but also all Histories and writinges of the olde doctours, falsifying and corrupting them, for the maſteinaunce of their wicked and ungodly purpoſes, as hath in times of late come to light, and doeth in our daies more and more continually appeare moſt euidently. Let the forged gyfte of Constantine, and the notable attempt to falsifie the firſt Nicene counſell for the Popes ſupremacie, practiſed by Popes in Saint Augustines time, be a witneſſe hereof: Whiche practiſe in deede had then taken effect, had not the diſcipline and wiſedom of Saint Augustine and other learned and godly Bifhops in Afrike, by their great labour and charges alſo reſifted and ſtopped the ſame. Nowe to come towardes an ende of this Historie, and to ſhewe you the principall point that came to paſſe by the maſteinaunce of Images: whereaſ from Constantines ^{regis} time untill that day: all auſthoritie imperiall and Princeley dominion of the Empyre of Rome, remained continually in the right and poſſeſſion of the Emperoures, who had their maſteinaunce and ſeat imperiall at Constantinople the Citié royall.

Leo the thirde then Bifhop of Rome, ſeyng the Greke Emperoures ſo bent againſt his Gods

The forger
gife of Con
stantine. &c.

Nicen coun
ſell like to
be falsified.

L 203. B. 9.

The second part of the Sermon

Gods of golde, and sylver, timber and stome, and
hauing the kyng of the francois or frenchmen
named Charles, whose power was exceeding
great in the West Countreis, very applyable in
his minde, for causes hereafter appearing: un-
der the pretence that they of Constantinopel
were for that matter of Images vnder the popes
banne and curse, and therefore unworthie to be
Emperours, or to beare rule, and for that the
Emperours of Grece beyng farre off, were not
ready at a becke to defende the Pope against the
Lumbards his enemies, and others with whom
he had variaunce. This Leo the thirde I say,
tempted a thing exceeding straunge, and vnhab-
ited before, and of incredible boldnes and presump-
tion: for he by his papal auctorite, doth tran-
late the gouernment of the Empyre, and the
Crown and name emperiall from the Grekes
and geueth it vnto Charles the great, king of
the francois, not without the consent of the
forenamed Hirene Empresse of Grece, who also
sought to be ioyned in mariage with the saide
Charles. For the whiche cause, the saide Hirene
was by the Lordes of Grece deposed and ban-
ished as one that had betraied the Empyre, as it
before haue harde. And the saide Princes of
Grece, did after the depriuation of the saide Hirene,
by common consent, elect and create as
they alwaies had done) an Emperour named
Neciphus, whom the Bishop of Rome, and they
of the West, woulde not acknowledge for that
Emperour, for they had already created them-
selves another: and so there became two Emperours.

In the Empire which was before one, was de-
vided into two partes, upon occasion of Idollers
and Images, and the worshipping of them:
even as the kingdome of the Israelites was in
aduise for the like cause of Idolatrye devised
in king Roboam his time. And so the Bishop of
Rome, having the fauour of Charles the great
by his meane's assured to him, was wonderous-
ly enhanced in power and authoritie, and did
in all the West Church (specially in Italy) what
he list, where Images were set vp, garnished,
and worshipped of all sortes of men. But Im-
ages were not so fast set vp, and so much honored,
in Italy and the West: But Nicophares Emperour
of Constantinople, and his Successours ^{or} Staura-
no, Michael, Leo, Theophilus, and other Emperours,
their Successours in the Empire of Grece, conti-
nually pulled them downe, brake them, burned
them, and destroyed them as faste. And when
Constantine Emperour woulde at the counsell of Ni-
cole had agreed with the Bishop of Rome, and
had let vp Images: he was by the nobles of
the Empire of Grece deprived, and another cho-
sen in his place. And so rose a ielously, suspition,
frowne, hacred, and enmitie, betwene the Chri-
stians and Empires of the East countreyes, and
which could never be quenched nor paci-
fied. So that when the Saracens first, and af-
terwards the Turkes, invaded the Christians:
no one part of Christendome woulde not helpe
another. By reason whereof, at the last the no-
ble Empire of Grece, and the Cittie imperiall

These
things were
done about
the 803.
yere of our
Lorde

¶
The seconde part of the Sermon

Constantinople was loste; and is come into
handes of the Infidels, who now haue ou-
runk almost all Christendome, and possesse
past the middle of Hungary, which is part of the
west Empire, do hange over all our heads
the vicer daughter of all Christendome.

¶
Thus we see what a sea of mischiefe
mainementance of Images hath brought wi-
th it, what an horrible scisme betwene the East and
the West Church, what an hatred betwene
Christian and a other, Counsels against Coun-
sels, Church against Church, Christians against
Christians, Princes against Princes, rebellious
treasons, unnaturall and most cruell murders,
the daughter digging vp and burning her
ther the Emperour his bodye, the mother in
loue of Idolles most abominably murding her
owne sonne being an Emperour, at the last
tearing in sunder of Christendome and the Em-
pire into two peeces, till the Infidelles, Sar-
sens, and Turkes, common enemies to both
partes, haue most cruelly vanquished, destru-
ed and subdued the one part, the whole Empire
Grece, Asia the leste, Thalia, Macedonia, Mo-
ritius, and many other great and goodly tow-
nayes and provinces, and haue meunig a good
peice of the other Empire, and put the whol
dreadfull feare, and most horrible daunger in
it is not without a iuste and great cause for
dreadlest as the Empire of Rome was euill in
the lyke cause of Images and the worshynge
of them to ne in peeces and detyded, as moche

fur he stc

gloriis the kingdome of Israell in olde time
infused so like punishment as for the lyke of
ince sell vpon the Jewes will also light vpon
us. That is, lest the truell tiraunt and enemie
of our common wealth and religion, the Turkes
by Gods iuste vengeance in likewise partlye
over, and partly leade away into captiuitie
the Christians, as did the Assirian and Babilo-
nian kinges, murder and leade away the Isra-
elites. And lest the Empire of Rome and Christi-
an religion be so utterly brought vnder foote as
was then the kingdome of Israell and true re-
gion of God, wherevnto the matter alredy (as I
have declared) shewdly inclineth on our parte,
the greater part of Christendome within lesse
than three hundred yeres space, being brought
incaptiuitie & most miserable chaldome vnder
the Turkes, & the noble Empire of Grece cleane
ruined. Whereas if the Christians, deuided by
this Image matters, had holden together no
infidels & miscreantes could thus haue preua-
led against Christendome. And all this mischiese-
fery, which we haue hitherto fallen into, do
we owe to our mightie Gods of gold and syluer,
stone and stone, in whose helpe & defence (where
we can not helpe them selues) we haue trusted
long, vntill our enemies the Infidels haue o-
uertorne and ouerrunne us almost altogether. A
wileward for those that haue left the mightie
living God, the Lord of hostes, and haue stowped
vpon gauen the honor due to him, to dead blockes
and rockes, who haue eyes and see not, eares
and

44
The seconde part of the Sermon

and heare not, feete and can not go, and loson
and are cursed of God, and all they that make
them, and that put their trust in them.

Thus you understande (welbeloued in our
Saviour Christe) by the iudgement of the olde
learned and godly doctours of the Churche, and
by auncient Histories ecclesiasticall, agreynge in
the veritie of Gods worde, alleaged out of the
olde Testament and the newe, that Images and
Image worshipping, were in the primitive
Churche (whiche was most pure and uncorrupt)
abhorred and detested, as abominable and con-
trarie to true christian religion: And that when
Images began to creepe into the Churche, they
were not onely spoken and written against by
godly and learned Bishoppes, Doctours, and
Clarkes, but also condemned by whole cou-
selles of Bishoppes and learned men assembled
together, yea the saide Images by many christ-
ian Emperours and Bishoppes, were defar-
broken and destroyed, and that aboue. vii. C.
viii. C. yetes ago, and that therefore it is not of
late daies (as some woulde bear you in hande)
that Images and Image worshipping haue been
spoken and written against. Finally, you haue
harde what mischiefe and miserie hath brayne
occasion of the sayd Images fallen vpon this
christendome, besides the losse of infinite soule
which is most horriblie of all. Wherefore let vs
seche God, that we being warned by his holie
worde, forbidding all Idolatrie, and by the mi-
tinges of olde godly doctours and ecclesiastical
histories

Against perill of Idolatrie.

41

histories written; and preserved by Gods ordinance for our admonition & warning may flee from al Idolatrie, & so escape the horrible punishment and plague, as wel worldly as everlasting, threatened for the same, which God our heavenly father graunt vs, for our onely Saviour and meuar Jesus Christes sake. Amen. Alsoe this

The third part of the Homily against Image, and the worshipping of them.

Containing the confutation of the principall arguments which are vsed to be made for the maintenance of Images. Which part may serue to instruct the Curates them selues, or men of good understanding.



W^e haue herte home, plaine lyke, how behemently, and that in many places, the worde of God speakeþ against not onyl Idolatrie & worshipping of Images, but also against Idols and Images them-

elves: (I meane alwaies thus herelyn, in that we be hitred and prouoked by them to worship them, and not as though they were simply forgotten by the newe Testament, without suche opinion and daunger:) And ye haue harde

The thirde part of the Sermon

Itemwise out of hystories Ecclesiasticall, shewing
gynnyng, proceeding, and successe of Idolatry
by Images, and the great contention in the
Church of Chyrt about them, to the great trou-
ble and decay of Christendome: And withall
haue hard the sentences of old auncient fathers
and godly learned Doctorours and Bishopperis
gaint Images and Idolatry, taken out of their
owne writinges. It remaineth, that such rea-
sons as be made for the maintenaunce of Im-
ages, and excessiue paynting, gilding, and da-
king, aswell of them, as the Temples or Chu-
ches, also be aunswereed and confuted, partly by
applicacion of some places before alleged, to
their reasons, and partly by otherwise aunsw-
ering the same. Whiche part hath the last place
in this treatise, for that it can not well be under-
standen of the meaner sort, nor the arguments
of Image maintaineris, can without prouision
to muche testious, be aunswereed without the
knowledge of the treatise goyng before. And al-
thoughe diuers thinges before mentioned,
were rehearsed againe: yet this repetition is not
superfluous, but in a maner necessarie, for that
the simple sort can not els understand howe the
foresaide places are to be applied to the argu-
mentes of such as do maintaine Images, and
with otherwise they might be abused.

First, it is alleaged by them that main-
taine Images, that all lawes, prohibicions, and
ses, noted by vs out of the holy Scripture,
sentences of the Doctorours also by vs made
against Images and the worshipping of them,

Aug 17.

Admonition of Images
against Images
Aug 17.

appertaine to the Idols of the Gentiles or pa-
gans, as the Idol of Jupiter, Mars, Marcury,
and not to our ymages of God, of Christ, and
his Sainentes. But it halbe declared, both by
Gods word, & the sentences of the auncient doc-
tors, and iudgement of the primitive Church,
that all Images, aswell oures, as the Idols of
the Gentiles, be forbidden & vnlawfull, namelye
in Churches and Temples. And firsle this is to
be replied out of Gods worde, that the Images
of God the father, the sonne, and the holy ghost,
exher severally, or the Images of the Trinitie,
(which we had in every Church) be by the Scrip-
tures expellye and directlye forbidden and con-
demned, as appeareth by these places : *The*
Lord spake vnto you out of the middle of fyre, Deu.4
you heard the voice or sound of his wordes, but
you did see no fourme or shape at all, least perad-
venture you being deceived, shoulde make to
your selfe any grauen Image or likenes, and so
forth, as is at large rehearsed in the first parte of
this treatie against Images. And therefore in
the olde lawe, the middle of the propitiatorie
which represented Gods seate, was emptie, least
any shold take occasion to make any similitude
or likenesse of him. Esay, after he hath set forth
the inconyrehensible Maiestie of G D, he
alibeth: to whom then will ye make God like?
or what similitude will ye sette vp vnto him?
Shall the Caruer make him a caruen Image?
and shall the Goldsmith couer him with gold, or
cloath him into a fourme of siluer plates? And for-

The thirde part of the Sermon

the poore man, shall the Image maker frame an
Image of tymber, that he may have some wher
to set vp also? And after this he cryeth out: O
wretches, hearde ye never of this? Hath it not
ben preached to you sith the beginning: howe
by the creation of the woerde, and the greatness
of the worke, they might understande the ma
iestie of God, the maker and creatour of all, to be
greater, then that it coulde be expressed or sett
forth in any Image, or bodily similitude.

Thus farre the Prophete Esay, who from the
xliii. Chapter, to the. xlir. intreateth in a ma
ner of no other thing. And Saint Paule in the
Actes of the Apostles evidently teacheth the
same, that no similitude can be made vnto God
in golde, syluer, stonye, or any other matter. By
these and many other places of Scripture it is
evident, that no Image eyther ought or can be
made vnto God. For howe can God a most pure
spirite, whom man never sawe, be expressed by
a grosse, bodelye, and visibile similitude? Howe
can the infinite Maiestie and greatness of God,
incomprehensible to mans minde, muche more
not able to be compassed with the sense, be ex
pressed in a finite and little Image? Howe can
a dead and domde Image, expresse the living
God? What can an Image, whiche when it is
fallen, can not arise vp againe, whiche can ne
ther helpe his friendes, nor hurte his enemies
expresse of the most puissaunt and mightyie God,
who alone is able to rewarde his friendes, and
to destroye his enemies euerlastinglye? Alman
might

Actes. 17

Habac. 20

might iustly cry with the Prophete Habacuk: shall such Images instruct or teache any thing right of God, or shall they become Doctours: wherefore men that haue made an Image of God wherby to honour him, haue therby dishonored him most highly, diminished his maiestie, blemished his glory, and falsified his truth. And therefore S. Paule sayeth, that such as haue shamed any similitude or Image of God like a mortall man, or anye other likenes in timber, stone, or other matter, haue chaunged his trueth into a lie. For both they thought it to be no longer that which it was, a stocke or a stone, and wote it to be that which it was not, as God, or an Image of God. Wherfore an Image of God, is not onely a lye, but a double lye also. But the devil is a lyer, and the father of lyes: wherefore the lying Images which be made of God, to his great dishonour, and horrible daunger of his people, came from the Deuill.

Wherfore they be coniuite of foolishnes and wickednes, in making of Images of God, or the Trinitie: for that no Image of God oughte or can be made, as by the scriptures, and good reason evidently appeareth: yea, and once to desire an Image of God, commeth of infidelitie, thinkeing not God to be present, except they might see some signe or Image of him, as appeareth by the Hebrews in the wildernes, willinge Aaron to make them gods whom they might see go before them. Where they obiect, that seing in Esaias and Daniell be certaine discriptions of God, as

sitting

Rom. 1

John. 8

done to desirous
men in p[ri]nciple

The thirde part of the Sermon

sitting on an high seate. &c. why may not a pain-
ter likewise set him forth in coloures to be seen,
as it were a iudge sitting in a throne , aswell as
he is described in writing of the Propheteſ, ſe-
ing that Scripture or writing , and pictur,
differ but a little ? firſte , it is to be auinſwered,
that thinges forbidden by Gods worde, as pain-
ting of Images of God, and thinges permitted
of God, as ſuch deſcriptions vſed of the Propheteſ,
be not all one : neither ought, nor can mans
reafon (although it shewe never ſo goodly) pre-
hayle any thing againſt Gods exprefle worde,
and plaine ſtatute lawe, as I may wel tearme it.
furthermore, the Scripture althoſh it haue
certayne deſcriptions of God, yet yf you reade on
forth, it expoundeth it ſelue, declaring that God
is a pure ſpirite, infinite, who replenifheth hea-
uen and earth , whiche the picture doth not, nor
expoundeth not it ſelue: but rather when it hath
ſet God forth in a bodelye ſimilitude , leaueth a
man there ; and will eaſilie bring one into the
heretie of the *Anthropomorphites*, thinking God to
haue handes and feete, and to ſit as a man doth:
whiche they that do (ſaieth Saint Augustin
in his booke *de fide & ſimbole. Cap. 7.*) fall into that ſa-
crlige whiche the Apostle detesteth , in thoſe
who haue chaunged the glory of the incorrupti-
ble GOD , into the ſimilitude of a corrupti-
ble man. for it is wickednes for a Christian to
erect ſuch an Image to God in a Temple , and
muſche more wickednes , to erecte ſuche a one in
his heart by beleuing of it. But to this thy
reply,

image, that this reason notwithstanding Images of Christ may be made, for that he take upon him fleshe, and became man. It were well that they wold fyrt graunt, that they haue hitherto done most wickedly in making and mainteyning of Images of God, and of the Trinitie in every place, whereof they are by force of Gods worde and good reason convicted: and then to descende to the tryall for other Images. Nowe concerning their obiection, that an Image of Christ may be made: the awnswere is easie. For in Gods worde and religion, it is not onely inquired whether a thing may be done or no; but also whether it be lawfull and agreeable to Gods worde to be done or no. For all wickednes may be and is dayly done, which yet ought not to be done. And the wordes of the reasons aboue alledged out of the Scriptures, are that Images neither ought, nor can be made unto G. O. D. Wherefore to replie that Images of Christ may be made, except withall it be proved that it is lawfull for them to be made, is; rather then to holde ones peace, to say some what, but nothing to the purpose. And yet it appeareth, that no Image can be made of Christ, but a lying Image (as the scripture peculiarily calleth ymages lies.) for Christ is God and man. Seeing therfore that in the Godhead, whiche is the moste excellent part, no Images can be made, it is falsely called the Image of Christ wherfore ymages of Christ be not onely defeters, but also lyers. Whiche woulde serue also for the Images of Sanctes, whose

Rom. i.

The thirde part of the Sermon

wholesoules, the more excellent partes of them,
can by no Images be represented and expressed.
Wherfore, they be no ymages of Saintes, whole
soules reigne in ioy with God, but of the bodies
of Saintes, whiche as yet hys putt in the
graues. Furthermore, no true Image can be
made of Christes body, for it is unknowen now,
of what fourme and countenaunce he was. And
there be in Grece and at Rome, and in other places,
diuers Images of Christ, and none of them
like to another, and yet every of them affirmyth,
that theire is the true and iuelye Image of
Christ whiche can not possible be. Wherfore,
assone as an Image of Christ is made, by and by
is a lye made of him, whiche by Gods worde is
forbidden. Whiche also is true of the Images of
any Saintes of antiquitie, for that it is unknowen
of what fourme and countenaunce they
were. Wherfore, sayng that religion ought to
be grounded vpon trueth, Images which can
not be without lies, ought not to be made, or
put to any vse of religion, or to be placed in
Churches and Temples, places peculiarly ap-
pointed to true religion and seruice of GOD.
And thus muche, that no true Image of God,
our Saviour Christ, or his Saintes can be
made: wherewithall is also confuted that their
allegation, that Images be the lye mens
booke. For it is evident of that whiche is afore
rehearsed, that they teache no thinges of God,
or our Saviour Christ and of his Saintes, but
lies and erroures. Wherfore, either they be
no

it is f. 52 recto
sturis:

members, or yf they be, ther bofylle and lyng
bookes, the teachers of alermour. c. 6000
And nowe if it shold be admitted and grauen,
that an Image of Christe coulde truly be
magnetis it unlawfull that it shold be made,
yn that the Image of any Sainge shoulde be
made, specially to be set uppon Temples to the
great and unadouable daunger of Idolatrie,
as hereafter shalbe proved. And synter conser-
ning the Image of Christ, that though it myght
be had truly; yet it were unlawfull to have it
in Churches publicquely, in a notable place in
Genes. cap.
Lib. i. cap. 17.
pit. 24.
wher reproued the heretikes called Graftes;
for that they caried about the Image of Christe,
made truly after his owne proportion in Py-
lates time (as they saide) and therfore more to
be esteemed then those lyng Images of him
whiche we nowe haue. The which Graftes also
did to set garlandes upon the head of the said
Image, to shewe their affection to it. But to go
to Gods word. De not I pray you the workes of Levi. 26
the Scripture plaine? Beware lest thou being Deut. 5
deceived, make to thy selfe (to say, to any bse of
religion) any grauen Image, or any similitude
of any thing. &c. And cursed be the man that
maketh a graven or moultien Image, abominati-
on before the Lord. &c. De not our ymages such? Sculptile.
De not our Images of Christ and his Sainctes,
wyther carued, or moultien and cast, or similitudes
of men and women? Is it happy that we haue
not folowed the Gentiles in making of Images
wybrutes, sythes, and vermines also? Notwith-
standing

Fufile.
Similitu-
do.

Deut. 27

24

The thynke part of the Sermon

Exod. 20

Quoniam in the hysdycyd and hys exiles also the hys
image of the Almyghty he is rede on. In the mō
hys places leue beynge broucht the Churche and
Temple of God. And is not that whiche is schre
tē in the beginnynge of the Lorde's mōthe hys
lāwe, and dayly redē broudo you; Most radibyl
bōt. Thou shall not make any lykēnesse of any
thing in heauen aboue, in earth beneath, or in
the water vnder the earth. For coulde any mon
be forbidden and saide than this? eþþer of the
kīndes of Images by whiche I b̄eyþþer it aymed
mōdene, or otherwys similitudes; or of thingys
wherof Images are forbiddente be made; or
not all thingys eþþer in heauen, earth, or man
vnder the earth? And beþþot our Images of
Christ and his Sainctes like wrysses of thingys in
heauen, earth, or in the water? If they come
vnde in their former awys were; that these prohibi
tions concerne the Idols of the Gentiles, and
not our Images; syḡ, that awys were is alredy
by confuted concerning the ymagēs of God and
the Cr̄ditie at large, and concerning the Im
ages of Christ also by Iren̄. And that the lawe of
God is likewise to be understandē against all
out Images, as well of Christ, as his Sainctes
in Temples and Churches, appeareth further by
the iudgment of the old doctours and the pri
mūte Churche, shewing a painted cloth
wherin was the picture of Christ, or of some
Saint, affirming it to be against our religion
that any such ymage should be had in the Tem
ple or Churche, (as is aforēat large declared)

ge

greatest Motive by God's Lawe & the Prophets, that all Images of Christ and his Saints also, were forbidden by Gods word and commandement: affirming it to be certaine, that no true religion can be without Images; Image of picture is, ^{Lxx. 10. 2.}
Image apprehension, as the Images of the God-
nesse were forbidden, woulde he not so ge-

nerallye haue spoken and pronounced of them? ^{Act. 10. 17.}
S. Augustinus as he before alledged a great
alloweth in Nam, affirming that Religion is
more pure without Images; and sayeth him-
self Images be of more force to evocate an un-
happy soule, than to seache and instruct it: And
besynd further, every child, yea every brast
knoweth, that it is not God that they see, where-
fore, doth the iudge of all oftentimes help
of that which he all men knowe? Whereunto S.
Augustine answereth thus. Fox saith he willed
Images are placed in Temples, and set in hor-
rible sublimities, and begin once to be verry
proud soothwith breake off the most hate affection of
men. This is S. Augustines judgement of I-
mages in Churches, that by & by they breed ex-
trem and Idolatry. The Christian Emperours,
the learned Bishops, altho learned men of Asia,
Greece, and Spaine, assembled in counsells at
Constantinople and in Spaine. vii. and viii. G.
vpon high chaires, commanding and destroying
all Images, abwert of Christ, as of the Saints,
as by the Christians was before at large de-
clared before them the wonderfull God's worke

^{14. 1. 10. 2.}
Lxx. 10. 2.

in pictur.

^{10. 17.}
Act. 10. 17.
10. 17.
10. 17.
10. 17.

In psal. 36
sc. 113.

2. 10. 2.

2. 3 : 900 y.
4.

34
The second part of the Sermon

Sep. 14.

so, that it forbade the Images, as well as the
dolls of the Gentiles. And as it is written. saith
that Images were not from the beginning, ne-
ther shall they continue to the end: so were they
not in the beginning in the primitive Church.
Holding and they may in the end be destroyed
for all Christians in the primitive Church.

Origencō Origen against Celsus, Cyprian also and Ambrosius both
contra Celsū. sic were sore charged and complained on, the
lib 4. et 8. they had no altars nor Images. Wherefore
Cyprianus
contra de-
metrium.

St. Irenaeus
c. 11. 30

Actes. 5
Zephirus.

It is evident therefore that they rated
Images to be unlawful in the Church or the
people of God, and therefore had none (though the
Gentiles therefore were most highly disposed)
following this rule: We must obey God rather
than men. And Zephirus in his notes upon the
apologie of Irilla, gathereth, that all his ver-
ment perswasion shoulde be but colde; excepte
kinde this once for all, that Christian men
his time did most hate Images with their
menses; And Irenaeus (as is above declared) repro-
acheth the heretikes called Gnostiki for that they
ran about the image of Christ and therfore
the primitive Church, which is specially provided
and as most incorrupt and pure, had publicly
in Churches in the Images of the Gentiles, in
any other Images, as things directly forbidden
by Gods word. And though it is ordained by Gods
word,

unde, the sentences of the Doctours, and the iudgement of the primitive Church which was most pure and sincere, that all Images, aswell
as the Idols of the Gentiles, be by Gods
worde forbidden, and therefore unlawfull, speci-
ally in Temples and Churches.

Howe yf they (as their custome is) sée to this
answere, that Gods worde forbiddeth not ab-
solutelye all Images to be made, but that they
shoulde not be made to be worshipped, and that
therefore we may haue Images, so we worship
them not, for that they be thinges indifferent,
which may be abused, or well vsed. Whiche see-
meth also to be the iudgement of Damascene,
and Gregořy the first, as is before declared. And
this is one of their chiefe allegations for the
mainteinaunce of Images, whiche hath bene
alaged lich Gregořy the first his time.

Well, then we be come to their seconde allega-
tion, whiche in parte we woulde not sticke to
graunt them. For we are not so superstitious or
frayulous, that we do abhorre eyther flowers
wrought in Carpettes, hanginges, and other
arras, eyther the Images of Princes printed or
stamped in their coynes, whiche when Christe
did see in a Romaine coyne, we reade not that
he reprehended it, neyther do we condemne the
artes of painting and Image making, as wic-
ked of them selues. But we would admite and
graunt them, that Images vsed for no religion,
or superstition rather, we meane Images of
none worshipped, nor in daunger to be worship-

Damas. li.
iv. de si-
de orth.
ca.17
Gregor. in
Episto. ad
Serenum
Massil.

The thirde part of the Sermon

ped of any , may be suffred : But Images placed
publiquely in Temples , can not possibly be
without daunger of worshipping and Idols.
trye, wherfore they are not publiquely to be had
or suffred in Temples & Churches . The Jewes
to whom this lawe was first geuen (and yet be-
ing a morall commaundement , and not ceremoni-
al as also al doctours interpret it) bindeth ha-
as well as them:) the Jewes I saye , who shoulde
haue the true sense and meaning of Gods lawe
so peculierlye geuen vnto them , neither had in
the beginning any Images publiquely in their

Orige. contra Celsū
lib.4.
Ioseph. an-
tiq. lib. 17.
cap. 8 li. 18
cap. 5. li. 18
cap. 15.

enq. n.



temple (as Origenes & Iosephus at large declareth)
neyther after the restitution of the temble , wold
by any meanes consent to Herode , Pilate , or
Perronius , that ymages should be placed onely in
the temple at Jerusalem ; although no worship-
ping of Images was required at their handes:
but rather offred them selues to the death , then
to assent that Images shoulde once be placed in
the Temple of God , neither would they suffer
any Image maker among them . And Origne
addeþ this cause , least their mindes shoulde be
plucked frō God , to the contemplation of earth-
lye thinges . And they are muche commended for
this earnest zeale , in maintaining of Gods ho-
nor and true religion . And trueth it is , that the
Jewes and Turkes , who abhorre Images and
Idols , as directly forbidden by Gods worde , will
neuer come to the truth of our religion , whiles
these stumbling blockes of Images remaine a-
mongst vs , and lye in their way . If they obiate
yet

of the brasen serpent which Moles did set up,
or the Images of the Cherubins, or any other Images
which the Jewes had in their Temple,
the auctorite is easie. We must in religion obey
Gods generall lawe, which bindeth all men, and
not folowe examples of particular dispensation,
whiche be no warrauntes for vs : els we may by
the same reason resume circumcision and sacrific-
ing of beastes, and other rites permitted to the
Jewes. Neither can those Images of Cherubin
set in secret, where no man might come nor be-
holde, be any example for our publique setting
up of Images in Churches and Temples. But
to let the Jewes go. Where they say that Im-
ages so they be not worshipped, as thinges indiffe-
rent may be tollerated in Temples & Churches:
We inferre & say for the aduersitie, that all our
Images of God, our Sauiour Christ, and his
Saintes, publiquely set up in Churches & Tem-
ples, places peculiarily appointed to the true wor-
shipping of God, be not thinges indifferent nor
tollerable: But against Gods lawe and coman-
dement, taking their owne interpretation & ex-
position of it. Fyrst, for that all Images so set up
publiquely, haue bene worshipped of the unlear-
ned & simple shortly after they haue ben pub-
liquely so set up, & in conclusion, of the wise and
learned also. Secondly, for that they are wor-
shipped in sundrie places now in our time also.
And thirdly for that it is impossible that images
of God, Christ, or his saintes can be suffred (speci-
ally in Temples & Churches) any while or space

Gg ii with.

2:

3:

84

The thirde part of the Sermon

without worshipping of them : and that Idolatrie which is most abominable before God, can not possible be escaped and auoyded, without the abolishing and destruction of Images and pictures in Temples and Churches ; for that Idolatrie is to Images, specially in Temples and churches, an inseparable accident (as they term it) so that Images in Churches, and Idolatrie, go alwaies bothe together , and that therfore the one cannot be auoyded ; excepte the other (specially in all publique places) be destroyed. Wherfore, to make Images, and publicquely set them vp in Temples and Churches, places appointed peculiarily to the seruice of God, is to make Images to the vse of religion, and not onlye against this precept : Thou shalt make no maner of Image, but against this also: Thou shalt not bow downe to them nor worship them, for they being sette vp, haue ben, be , and ever will be worshipped . And the full profe of that which in the begynnyng of the fyre part of this treatie was touched, is here to be made and performed: To wit, that our Images, and Idols of the Gentyles be all one, aswell in the thynges them selues, as also in that our Images haue ben before, be nowe , and ever will be worshipped, in lyke forme and maner, as the Idols of the Gentyles were worshipped, so long as they be suffered in Churches and Temples. Wherupon it foloweth, that our Images in Churches haue ben, be, and ever wyll be none other but abominable Idols, and be therfore no thynges
indise

indifferenter. And euery of these partes shalbe
proued in order, as hereafter foloweth.

And first, that our Images and the Idols of Simulas
the Gentiles be all one concerning them selues, chra genti
is most euident, the matter of them being gold, um.
brass, or other mettall, stone, wood, claye, or Argentum
plaster, as were the Idols of the Gentiles, and & aurum.
so being eyther molten or caste, eyther carued, Fusile.
grauen, hewed, or otherwise fourmed and fashi- Sculptile.
oned, after the similitude and likenesse of man
or woman, be dead and dombe workes of mans
handes, hauing mouth and speake not, eyes and
see not, handes and feele not, feete and go not,
and so aswell in fourme as matter, be altoge-
ther like the Idols of the Gentiles. Insomuche,
that all the tytles which be geuen to the Idols
in the Sceiptures, may be verified of our Ima-
ges. Wherfore, no doubt but the like curses whi-
che are mentioned in the Scriptures, will light
upon the makers and worshippers of them both.
Secondly, that they haue bene & be worshipped
in our time, in like fourme and maner as were
the Idols of the Gentiles, is nowe to be proued.
And for that Idolatrye standeth chiefely in the
minde, it shall in this parte first be proued, that
our Image mainteyners haue had, and haue
the same opinions and iudgement of Saintes,
whose Images they haue made and worshipped,
as the Gentiles Idolaters had of their Goddes,
And afterward shalbe declared, that our Image
mainteyners and worshippers, haue bled, and
die the same outwarde rytes and maner of ho-

The thirde part of the Sermon

bowing and worshipping their Images, as the Gentiles did vse before their Idolles, and therfore they commit Idolatrye, as wel inwardly and outwardlye, as did the wicked Gentyl Idolaters.

Dii tutelares.

Dii presid.

Dii patro-
ni

And concerning the first part of the Idolatrous opinions of our Image mainteiners. What I pray you, be such Sainentes with vs, to whom we attribute the defence of certaine countreyes, spoiling God of his due honour herein, but tutelares of the Gentiles Idolaters? Such as were Belus to the Babilonians and Assiriens, Osiris and Isis, to the Egyprians, Vulcane to the Lennians, and such other. What be such saints to whom the sauegarde of certaine Cities are appointed, but Dii presides, with the Gentiles Idolaters? Such as were at Delphos Apollo, at Athens Minerua, at Carthage Juno, at Rom Quirinus, &c. What be such Sainctes, to whom contrary to the vse of the primitiue Churchehemples and Churches be bullded, and aultars errected, but Dii patroni, of the Gentiles Idolatres? Such as were in the Capitol Jupiter, in Paphos Temple Venus, in Ephesus Temple Diana, and such like. Alas, we seeme in thus thinking and doing, to haue learned our religion not out of Gods woynde, but out of the pagane poetes, who saye: Excessere omnes adiutis, arisq[ue] reliquis, Dibus imperium hoc steterat, &c. That is to saye: All the gods by whose defence this Empire stodde gone out of the temples, and haue forsaken their Aultars. And where one saint hath Images in

divers places, the same saint hath divers names thereof, moste lyke to the Gentyles. When you heare of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, and suche other: what is it but an imitation of the Gentyles Idolatours? Diana Agroteria, Diana Coriphea, Diana Ephesia. &c. Venus Cipria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the Image sake, woulde in those places, yea in the Images them selues, haue a dweling, which is the grounde of theyr Idolatrie. Nowhere no Images bee, they haue no suche meanes. Terentius Varro sheweth that there were three hundred Jupiters in his time, ther were no fewer Veneres and Dianæ, we hadde no fewer Crysphthers, Ladys, and Mary Magdalens, and other saintes. Oenomaus and Hesiodus shewe, that in their time there were thirtie thousande goddes. Varro I thinke we had no fewer Saintes, to whom we gaue the honour due to God. And they haue not onely spoyled the true liuing God of his due honor in Temples, Cities, Countres, and Landes, by suche deuiles and inuentions as the Gentyles Idolaters haue done before them: but the Sea and waters haue aswell speciall saintes with them, as they had gods with the Gentyles Neptune, Triton, Nereus, Castor, and Pollux, Venus, and suche other. In whose places be come Saint Christopher, Saint Clement, and divers other, and specially our Lady, to whom hymen syng Ave maris stella. Neither hath they scaped their Idolatrious inuentions. 30000 gods for in
Gg iiiii stead

The thirde part of the Sermon

steade of Vulcane and Vesta the Gentiles gods of
the fyre, our men haue placed Saint Agatha, and
make letters on her day for to quench fyre with.
Euery artificer and profession hath his speciall
Saint, as a peculier God. As for example, sol-
lers haue Saint Nicholas and Saint Gregor,
Painters Saint Luke, neither lacke souldiers
their Mars, nor Louers their Venus amongst
Christians. All diseases haue their speciall
Sainctes, as goddes the curers of them. The
Pockes Saint Roche, the falling euill Saint
Cornelis, the tooth ache Saint Appoline. &c.
neither do beastes and cattell lacke their goddes
with vs, for Saint Loy is the Horseleach, and
Saint Anthony the swineheard. &c. Where is
Gods prouidence and due honor in the mean
season? who sayth: The heauens be myne, and
the earth is myne, the whole worlde and all that
in it is, I do geue victorie, and I put to flyght
of me be all counsels and helpe. &c. Except I be
the Citie, in vaine doth he watch that kepereth
Thou Lorde shalte saue both men and beastes.
But we haue left hym, neyther heauen, nor
earth, nor water, nor Countrey, nor Citie, ney-
ne warre, to rule and gouerne, neither men, nor
beastes, nor their diseases to cure, that a god
man might iustlye for zealous indignation shew
out, O heauen, O earth, and seas, what mad-
nesse and wickednesse against God are men
lent into? What dishonor do the creatures to their
creator and maker? And yf we remember God
sometime, yet because we doubt of his habi-
tac

little or will to helpe , we loyne to him another helper , as he were a Fowne adiectiue , blyng
these sayinges : such as learnie God and Saint
Nicolas be my spede : such as neese , God helpe
and Saint John : to the Hoise , God and Saint
Loy sauе thee . Thus are we become like Boyses
and Moyles , whiche haue no vnderstanding .
for is there not one God onely , who by his po-
wer and wisdome made all thinges , and by his
mouidence gouerneth the same ? and by his
goodnes maynteyneth and saueth them ? Be not
all thinges of him , by him , and through him ?
Why doest thou tourne from the creatour to the
creatures ? This is the maner of the Gentiles
Idolaters : but thou art a Christian , and there-
fore by Chist alone hast accesse to god the fater ,
no helpe of him onely . These thinges are not
written to any reproche of the Sainctes them-
selves , who were the true seruauntes of God ,
and did gene all honour to him , taking none vr-
to them selues , and are blessed soules with God :
but against our foolishnes and wickednes , ma-
king of the true seruauntes of God , false gods ,
by attributing to them the power and honoure
whiche is Goddes , and due to him onely . And
by that we haue suche opinions of the power
and ready helpe of Sainctes , all our Legenedes ,
Hymnes , Sequences , and Masses , did cor-
rayne stories , laudes , and prayres of them , and
saynes to them : yea , and Sermons also alto-
gether of them , and to their prayses , Goddes
wiche being cleane layde abyde . And this we do
altoge .

The thirde part of the Sermon

altogether agreeable to the Sainctes, as did the Gentyles Idolaters to their false goddes. for these opinio[n]is whiche men haue had of mortall persons, were they never so holy, the olde moche godlye and learned Christians, haue writen against the faigned goddes of the Gentyles, and Christian Princes haue destroyed their Images, who yf they were nowe living, woulde doubtlesse likewise both write against our false opinions of Sainctes, and also destroy their Images. For it is euident, that our Image mainteiners, haue the same opinions of Sainctes, whiche the Gentiles had of their false goddes, and thereby are moued to make them Images as the Gentyles did. Yf awnswere be made, that they make Sainctes but intercessours to God, and meanes for such things as they woulde obtaine of God: that is euuen after the Gentyles Idolatrious vsage, to make them of Sainctes goddes, called Dii Medjoximi, to be meane intercessours and helpers to God, as though he did not heare, or shoulde be wary yf he did all alone.

Medjoxi,
mi Dii

C So did the Gentiles teache, that there was one chiefe power working by other, as meanes, and so they made all goddes subiect to fate or destiny: as Lucian in his Dialogues faigneth, that Neptune made suite to Mercurie, that he might speake with Jupiter. And therefore in this also it is most euident, that our Image mainteiners be all one in opinion with the Gentiles Idolaters.

¶ Nowe remaigneth the thirde parte, that the

tyes and ceremoniess in honoring and worshyp-
 ping of the Images or Sanctaries, be alone with
 the rites whiche the Gentiles Idolaters used in
 honoring them. Idolers v. Sire, what meaneth
 it, that Christians after the example of the Gen-
 tiles Idolaters, go on Pilgrimage to visse Im-
 ages, where they haue the like at home, but
 that they haue a more opinion of holynes and
 vertue in some Images, then other some, like
 as the Gentiles Idolaters had: whiche is the
 reddest way to bring them to Idolatrye by wor-
 shipping of them, and directly against Goddes
 wode, who sayeth: Secke me and ye shall live,
 and do not seeke Bethell, neither enter not into
 Gilgall, neither go to Bersaba. And against such
 as hadde any superstition in the holynesse of the
 place, as though they shoulde be heare for the
 place sake, saying: Our fathers worshipped in
 this mountaine, and ye saye, that at Hierusa-
 lem is the place where men shoulde worshippe,
 our Sauour Christe pronounceth: Believe me,
 the houre comith when you shall worship the
 father neither in this mountaine, nor at Hieru-
 lem, but true worshippers shall worship the
 father in spirite and trueth. But it is to well
 known, that by such pilgrimage going, Lady
 Venus and her sonne Cupide, were rather wor-
 shipped wantonlye in the fleshe, then God the
 father and our Sauour Christ his sonne, true-
 ly worshipped in the spirite. And it is to well
 known, that they which fell to Idolatrye,
 which

Amos. 5

John. 4

Rom. 1

The thirde part of the Sermon

whiche is spirituall fornication , should also fall
into carnall fornication and all uncleanlynes
by the iust iudgements of God , deliuering them
ouer to abominable concupisces.

What meaneth it that Christen men, after the
use of the Gentiles Idolaters, cappe and kneele
before Images: which if they had any sense and
gratitude, woulde kneele before men , Carpen-
ters, Masens, Plasterers, founders, and Gode-
smithes, their makers and framers , by whose
meanes they haue attained this honour, which
els shoulde haue bene euill fauoured and rude
lumpes of claye , or plaster , peeces of timber,
stone, or mettall, without shape or fashyon, and so
without all estimation and honoure , as that
Idole in the Pagan Poete confesseth, saying: I
was once a vile blocke , but nowe I am become
a God. &c. What a fonde thinge is it for man,
who hath life and reason , to bowe him selfe to a
dead and vnensible Image , the wo:ke of his
owne hande? is not this stouping and kneling
before them, adoration of them , which is forbi-
den so earnestly by Gods worde : Let suche as so
fall downe before Images of Saintes, know
and confesse that they exhibite that honoure to
dead stockes and stones , whiche the Sainctes
them selues , Peter , Paule , and Barnabas,
would not to be geuen them, being aliue : whiche
the Almigell of GOD forbiddeþ to be geuen to
him. And if they say : they exhibite such honoures
not to the Image, but to the Saint whom it re-
presengeth, they are conuicted of follys , to believe
that

Moratius.

Adorare.
Gen.23
and.33
3.Keg.1

Actes.10
and.14.
Apo . 19

Against perill of Idolatrye.

53

that they please Sainctes with that honour, whiche they abhorre, as a spoyle of Gods honour. For they be no chaungelinges, but nowe both hauing greater vnderstanding, and more fervent loue of God, do more abhorre to deprive him of his due honour: and beyng nowe lyke vnto the Angelles of God, do with Angelles sic, to take vnto them by sacrilege, the honour due to G O D. And herewithall is confuted their lewde distinction of *Latria* and *Dulia*: where it is euident, that the Sainctes of God can not abide, that as muche as any outwarde worshipping be done or exhibited to them. But Satan Gods enemie, desiring to robbe God of his honour, desireth exceedinglye that suche honour might be greuen to him. Wherfore, those whiche geue the honour due to the creatour, to any creature, do seruice acceptable to no saintes (who be the friendes of G O D) but vnto Satan, Gods and mans mortall and sworne enemie. And to attribute suche desire of divine honour to Sainctes, is to blot them with a moste odious and diuelishe ignominie and villany, and indeede of Sainctes, to make them Satans and very deuilles, whose propertie is to challenge to them selues, the honour whiche is due to God onely. And furthermore, in that they saye that they do not worship the Images, as the Gentiles dyd theyr Idoles, but G O D and the Sainctes, whom the Images do represente, and therfore that their doinges before Images denotlyke the Idolatrie of the Gentiles before their

math. 4

The thirde part of the Sernion

their Idols : Saint Augustine, Lactantius, and Clemens, do proue evidently, that by thys their awnswere, they be all one with the Gentyles Idolaters. The Gentiles (saith saint Augustine) which seeme to be of the purer religion, saye: we worship not the Images, but by the corporall Image, we do beholde the signes of the thinges

Augustin.
Psal. 113.

Lactan. li. 2. institut. whichhe we ought to worship. And Lactantius

Lib. 5. ad
Iacobum
Domini.

sayth: the Gentyles say, we feare not the Images, but them after whose lykenesse the Images be made, and to whose names they be consecrate. Thus farre Lactantius. And Clemens saith: That Serpent the Deuill, uttereth these wordes by the mouthe of certaine men: We to the honour of the invisible GOD, worship visible Images, whichhe surely is more false. See howe in vsyng the same excuses which the Gentyles Idolaters pretended, they shewe them selues to be all one with them in Idolatrye, for notwithstanding this excuse Saint Augustine, Clemens, and Lactantius proue them Idolaters. And Clemens saith that the Serpent the Deuill, putteth such excuses in the mouth of Idolaters. And the Scriptures sayeth, they worshyppe stockes and stones; notwithstanding this excuse, euuen as our Images mainteiners do. And Ezechiel therefore calleth the goddes of the Assirians, stockes and stones, although they were but Images of their goddes. So are our Images of God and the Sanctes, named by the names of God and his Sanctes

Against perill of Idolatrye.

54

after the vse of the Gentiles . And the same Clemens sayeth thus in the same booke : They dare not geue the name of the Emperoure to anye other , for he punisheth his offendoure and traytour by and by : but they dare geue the name of G OD to other , because he , for re-pentaunce , suffereth his offendours . And euen so do our Image worshippers , geue both names of G OD and the Sainetes , and also the honour due to G OD , to their Images , even as did the Gentiles Idolatours to their Idollis . What shou ide it meane , that they according as did the Gentiles Idolatours , light candels at none time or at midnight , before them , but therewith to honour them : for other vse is there none in so doinge . For in the day it nedeth not , but was ever a proverbe of foolishnes , to light a candell at noone time . And in the night it auailableth not to light a candle before the blinde : and G OD hath neyther vse nor honour thereof . And conering this candle lighting , it is notable that Lactantius aboue a thousande yeres ago hath written after this maner : If they woulde beholde the heauenly light of the Sunne , then woulde they perceave that God hath no nede of their candelles , who for the vse of manne hath made so goodly a light . And whereas in so little a circule of the Sunne , which for the great di-staunce seemeth to be no greater then a mans head , there is so great brightnesse , that the light of mans eye is not able to beholde it , but

Lib.5.ad
Iacobum
Domini
fratrem,

Lactant.
Lib.6.in-
stitut.ca.2.

ye

The thirde part of the Sermon

yl one stedfastly looke vpon it a while , his ey
will be dulled and blinded with darkenesse
Howe great light, howe great clerenes maye we
thinke to be with God, with whom is no night
nor darkenes ? and so foorth . And by and by he
sayth : Seemeth he therefore to be in his right
minde , whiche offereth vp to the geuer of all
light, the light of a ware candell for a gifte : He
requireth another light of vs , whiche is not
smokye , but bright and cleare , euен the lighte
of the minde and vnderstanding . And shortly
after he saith : But their Goddes because they
be earthlye, haue neede of lighte , least they
maine in darkenesse , whose worshippers, be
cause they vnderstande no heauenly thing, do
drawe religion which they vse , downe to the
earth, in the which , being darke of nature, is
nede of light : Wherfore they geue to their Gods
no heauenly , but the earthly vnderstanding of
mortall men . And therfore they beleue those
thinges to be necessarye and pleasaunt vnto
them, which are so to vs, who haue nede eyther
of meate when we be hungrye , or drinke when
we be thirstie , or cloathing when we be a cold
or when the Sunne is sette , candle light that
we may see . Thus farre Lactantius , and muche
more, to long here to write , of candle lighting
in Temples before Images and Idols for reli
gion : whereby appeareth botch the foolishnes
therof, and also, that in opinion and acte , we do
agree altogether in our candle religion , with
the Gentiles Idolaters . What meaneth it , that
they

Lactantius

after the example of the Gentyles Idolaters, burne incense, offer vp golde to Images, hang vp crouches, chaines, and shippes, legges, armes, and whole men and women of ware, before Images, as though by them, or saintes (as they saye) they were deliuered from lame-nesse, sickenesse, captiuitie, or shipwacke? Is not this *Colere imagines*, to worshippe Images Colere soarnestly forbidden in Gods word: If they denie it, let them reade the xi. Chapter of Da-miell the Prophete, who sayeth of Antichrist: He shal worship God whom his fathres knew not, with gold, siluer, and with precious stone, and other thinges of pleasure: in which place the latin worde is *Colet*. And in the seconde of paralepomenon the. xxix. Chapter, all the outwarde rites and Ceremonies, as burning of incense and suche other, wherewith God in the Temple was honoured, is called *Cultus* (to Cultus. say) worshipping, whiche is forbidden straitly by Gods woyde, to be geuen to Images. Do not all stories Ecclesiasticall declare, that our holye martirs, rather then they woulde bowe and kneele, or offer vp one crumbe of incense before an Image or Idoll, haue suffered a thousand kindes of most horrible and dreadfull death: And what excuse soever they make, yet that all this running on pilgrimage, burning of incense and candels, hanging vp of crouches, chaines, shippes, armes, legges, and whole men and women of ware, kneeling and holding vp of handes, is done to the Images,

The thirde part of the Sermon

ges, appeareth by this, that where no Images
be, or where they haue ben and be taken away,
they do no such thinges at all. But the places
frequented when the ymages were there, now
they be taken away, be forsaken and lefte des-
ert, nay now they hate and abhorre the place
deadly, whiche is an euident profe, that that
which they did before, was done in respect of
the Images. Wherfore when we see men and
women on heapes to go on pilgrimage to Im-
ages, kneele before them, holde vp their
handes before them, set vp candelles, burne
incense before them, offer vp golde and siluer
vnto them, hang vp shipes, crouches, chaynes,
men and women of ware before them, attri-
buting health and sauegarde, the giftes of
God to them or the Saintes whom they re-
present, as they rather woulde haue it: Who
I saye, who can doubt, but that our Image
mainteyners, agreeing in all Idolatrious op-
inions, outwarde rites and Ceremonies, with
the Gentiles Idolaters, agree also with them
in committing moste abominable Idolstry.
And to encrease this madnesse, wicked men
whiche haue the keping of suche Images, for
their more lucre and aduantage, after the ex-
ample of the Gentiles Idolaters, haue repor-
ted and spred abroade, aswell by lying tales,
as written fables, diuers miracles of Im-
ages: As that suche an Image miraculouse
was sent from heauen, even like Palladium, or
Magna Diana Ephesiorum. Such another was as mi-
raculouse

raculouslye founde in the earth, as the mans
head was in *Capitol*, or the Horse heade in *Capua*.
Suche an Image was brought by Alngelles.
Such a one came it selfe farre from the East
to the West, as Dame Fortune flitte to Rome.
Suche an Image of our Lady was painted
by Saint Luke, whom of a Phisition they
haue made a Painter for that purpose. Suche
an one a hundred yokes of Oren coulde not
move, lyke *Dona Dea*, whom the shippe could not
carry, or *Jupiter Olympius*, which laught the Artifi-
cers to scorne that went about to remoue him
to Rome. Some Images, though they were
harde and stonie, yet for tender hart and pitie
wept. Some like *Castor* and *Pollux* helping their
frendes in bataille swett, as Marble pillers
do in dankishe weather. Some spake more
monstruously then euer did Balams alle, who
had lyfe and breath in him. Suche a Creple
came and saluted this Saint of Oke, and by
and by he was made whole, and lo here hang-
eth his crouch. Suche an one in a tempest
bowed to Saint Christopher and escaped, and
beholde here is his ship of ware. Such an one
by S. Leonardes helpe brake out of prison,
and see where his fetters hange. And infinite
thousandes mo miracles, by like or more shame-
lese lies were reported. Thus do our Image
mainteiners in earnest apply to their Images
all suche miracles as the Gentyles haue faig-
ned of their Idolles. And yf it were to be ad-
mitted, that some miraculos actes were by

The thirde part of the Sermon

illusion of the deuill, done where Images be
(for it is evident that the most part were fai-
ned lyes , and craftie iuglings of men) yet
foloweth not it therefore, that such Images
are eyther to be honored, or suffred to remaine,
no more then Ezechias lefte the brasen Ser-
pent vndestroyed , when it was worshipped,
although it were both sette vp by Gods com-
maundement , and also approued by a great
and true miracle , for as many as behelde it,
were by and by healed: neyther ought mira-
cles to perswade vs to do contrarie to Gods
worde . For the Scriptures haue for a war-
ning hereof foreshewed , that the kingdome of
Antichrist shall be mightie in miracles , and
wonders, to the stronge illusion of all the re-
probate . But in this they passe the follie and
wickednes of the Gentiles , that they honour
and worshyppe the reliques and bones of our
Sainctes, whiche proue that they be mortall
men and dead, and therefore no goddes to be
worshypped , whiche the Gentyles woulde ne-
uer confesse of theyr goddes for very shame.
But the relyques we must kyse and offer unto,
specially on relique Sunday. And whyle we
offer, that we shold not be very or repente
of our cost(the musiche and ministrie goeth
mervly all the offertorie tyme, with prayng
and calling vpon those Sainctes, whose re-
liques be than in presence. Yea, and the wa-
ter also wherein those reliques haue ben dyp-
ped,must with great reuerence be reserved,

as
very

cristo

holy and effectuous. Is this agreeable to
 Saint Chrysostome: who myneth thus of re- Homilia
 liquies? Do not regardethe ashes of the de septem
 saintes bodies, nor the reliques of their Macha-
 ske and bones, consumed with time. But basis.
 open the eyes of thy faith, and beholde them
 dased with heauenly battis and the grace of
 the holy ghost, and shining with the bright-
 nesse of the heauenly lyght. But our Idola-
 tories found to much vauntage of reliques and
 mique water, to folowe Saint Chrysostomes
 counsell. And because reliques where so gayne,
 full fewe places were there but they had re- 2
 liquies prouided for them. And for more plen-
 ty of reliques, some one Saincte had manye
 beades, one in one place, and another in ano-
 ther place. Some had vi. armes, and. xxvi.
 fyngers. And where our Lord bare his crosse
 alone, yf all the peeces of the reliques thereof
 were gathered together, the greatest shippe in
 Englannde woulde scarsly beare them, and yet
 the greatest part of it, they say, doth yet re-
 maine in the handes of the Fyfidelis, for the
 whiche they pray in their beades bidding, that
 they may get it also into their handes, for such
 godlye use and purpose. And not onely the
 bones of the Saintes: but every thing apper-
 beling to them was a holy relique. In some
 place they offer a Sworde, in some the Sea-
 dore, in some a Shoe; in some a Saddle that
 had bene set upon some holy Horse, in some
 the coales wherewith Saint Laurence was

The thirde part of the Sermon

colled, in some place, the tayle of the Isle whiche
out Lorde Jesus Christ sat on, to be kisst and
offered vnto for a relique. For rather then they
would lacke a relique, they would offer yon a
Horse bone in steade of a virgins arme, or the
tayle of the Isle, to be kisst and offered vnto
for reliques. Wicked, impudent, and most
shamelesse men, the deuiseurs of these thinges.
O seely, foolishe, and dastardly dames, and more
beastly then the Isle whose tayle they kisst,
that belue suche thinges. Howe God be my
counsel to suchel miserable and seelye Christians,
who by the fraude and falshed of those whiche
woulde haue taught them the way of truthe
and lyfe, haue bene made not onely more wi-
ched then the Gentiles Idolaters, but also more
wiser then Isles, Horses, and Moiles, whiche
haue no understanding.

Of these thynges alredye rehearsed, it is
evident, that our Image maynteyners, haue
not onelike made Images and set them by in
Temples, as did the Gentyles Idolatres their
Idols: but also that they haue had the same
idolatrie opinions of the Sainctes, to whom
they haue made Images, which the Gentiles
Idolatres had of their false Goddes, and haue
not onely worshipped theyr Images with the
same rites, ceremonies, superstition, and all
circumstances, as dyd the Gentyles Idolatres
thei^r Idolle^s: but in manie paynes
also, haue farre exceeded them in all wicked-
nesse, foolynesse, and madnesse. And of this
be

be not sufficient to proue them Image worshippers, that is to saye, Idolaters: Lo you shall heare their owne open confession. I
meane, not only the decrees of the second Ni-
cene councell vnto Irene, the Romaine
counsell vnder Grego ry the thirde, in the whi-
ch, as they teache that Images are to be ho-
nored and worshipped, as is before declared:
so yet do they it warelye and fearefullye, in
comparison to the blasphemous bolde bla-
sing of manifest Idolatry to be done to Im-
ages, sette foorth of late, eu en in these oure
dayes, the light of Gods trueth so shininge,
that aboue other their abominable doinges
and wringinges, a man woulde maruell mos-
t their impudent, shamelesse, and most shame-
ful blushing boldenesse, who woulde not
at the leaste haue chosen them a time of more
darkenesse, as meeter to vtter their horrible
blasphemies in: But haue nowe taken an
horlettes face, not purposed to blushe, in set-
ting abroade the furniture of their spirituall
whoredome. And here the plaine blasphemye
of the Beucrede father in God, James Naclancus
Bishop of Clugium, written in his exposition
of Saint Paules Epistle to the Romaines,
and the firste Chapter, and put in print nowe
of late at Venice, maye stande in steade of all,
whose wordes of Image worshipping be these
in latin, as he did write them, not one sillable
altered, I am Q[uod] u[er]o u[er]o dicitur quod u[er]o dicitur.

¶ h iiii Ergo

The thirde part of the Sermon.

Ergo non solum fatendum est, fideles in Ecclesiis
adorare coram imagine (ut nonnulli ad cautelam
forte loquuntur) sed et adorare imaginem, sine
quo volueris scrupulo, quin et eo illa venerantur
cultu, quo & prototypo eius, propter quod si illud
babet adorari latria, et illa latria, si dulia, vel
hyperdulia, et illa pariter eiusmodi cultu adoran-
da est. The sense whereof, in English is this.
Therefore it is not onely to be confessed, that
the faithfull in the Church do worship before
an Image (as some peraduenture do warche
speake) but also to worship the Image it self
without any scruple or doubt at all: Yea, and
they worship the Image with the same kind
of worship, wherewith they worship the copie
of the Image, or the thinge whereafter the
Image is made. Wherefore if the copye it self
is to be worshipped with diuine honour (as is
God the father, Christ, and the holye Ghost)
the Image of them is also to be worshipped
with diuine honour. If the copye ought to be
worshipped with inferiour honour, or hight
worship: the Image also is to be worshipped
with the same honour or worship. Thus sam
hath *Nacianus*, whose blasphemies let *Pope G*
lorius the first confute, and by his authorit
dampne them to hell, and his successors haue
horribly thundred. For although *Gregory* per-
mitteth Images to be had, yet he forbiddeth
them by any meanes to be worshipped, & pro-

Greg Epist
ad Serenū
Massil.

With much Bishop shewa for the forbidding the worship of them, and wilth him to teache the people to auoide by all meanes to worship any Image. But *Nacianus* bloncketh foorth his blasphemous Idolatrye, willing Images to be worshipped with the highest kynge of adoration and worship: and least such Holonne doctrine shoulde lache auerthoritie, he grouweth it upon *Aristotle* in his booke *de somnis & vigilia* that is, of sleping and wakynge, as by his priuilegi booke noted so in the margent, is to be seen, whose impudent wickednes and foolishtous iudgement, I haue therfore made large, he set forth, that ye may (as Virgill speakeþ of Simeon) of one, knowe all these Image worshippers and Idolaters, and understande to what point in conclusion, the publiqe haung of Images in Temples and Churches hath brought vs: comparing the times and writings of Gregoriye the firste, with oure dayes, and the blasphemies of such Idolaters, as this beast of Wellsall named *Nacianus* is. Wherefore, nowe it is by the testimonie of the godly fathers and doctours, by the open councell of Bishops assembled in counsels, by moste euident signes and argumentes, opimus, Idolatrius actes, dedes, and worshipping done to our Images, and by their owne open confession and doctrine set forth in their bookes declared and shewed, that our Images haue bene and be commonly worshipped, yea, and that they ought so to be: I wil out of goddes worde

A. dñe p

v. 1. 1001

Of Image
worshiping

The thirde part of the Sermon

math.18

Deut.27

Leuit.19

Sap.13
and.14

W^ere it not this generall arguement against
vⁱll f^rid^{er}maners, letters by, and maintenance
of Images in publicke places. And first of all
I will begin with the wordes of our S^un-
our Christ. Wo beto that man, by whom
offende is gauen, wo beto him that offendeth
one of these little ones; or weake ones. W^ere it not
were it for him, that a millstone were hanged
about his necke, and he cast into the midden
the sea and drowned, then he should offend one
of these little ones or weake ones. And in that
God him selfe denounce^th him accursed, that
maketh the blinde to wander in his way. And in Leuitirus. Thou shalt not lay a stumbling
blocke or stone before the blinde. But Images
in Churches and Temples haue bene, and be,
and (as afterwarde shalbe proued) euerym^t
offences de stumbling blockes, specially to the
weake, simple and blinde common people, de-
ceiuing their herettes by the cunning of the an-
ticer, (as the Scripture exprestlye in sundry
places doth testifie) and so bringing them to
Idolatry. Therfore wo be to the erecter, settyn-
g^r up, and mainteyner of Images in Churches
and Temples, for a greater penaltie remaineth
for him, then the death of the body.

If amswerere be yet made, that this vⁱll
may be taken awaie by diligent and sinne
doctrine and preaching of Gods woorde, as by
other meanes: And that Images in Churches
and Temples therefore, be not thinges abso-
lutely euill to all men, althoug^h daungerous

volume. And therefore that it were to behel-
m, that the publique having of them in Chur-
ches and Temples, is not expedient, as a thing
perilous rather then vnlawefull, as a thing
vndewicked. Then foloweth the thirde article to be pio-
nat which is this: That it is not possible; if
Images be suffered in Churches and Temples,
either by preaching of Gods woorde, or by any
other meanes, to keepe the people from wor-
shipping of them, and so do awarde Idolatrie.
Item concerning preaching, if it shoulde be
admitted, that although Images were suffis-
ent in Churches, yet might Idolatrie by dili-
gent and sincere preaching of Gods woorde, be
wounded: it shoulde followe of necessarie, that
Idolatrie doctrine might alwayes be had and
ministris, as well as Images. And so that
wherouer to offence, were erected an Image,
there also of reason, a godly and sincere prea-
cher shoulde and might be continually main-
tained. For it is reason, that the warning be
as common as the stumbling blocke: the no-
tione as large, as is the offence: the medecine
as generall, as the poison, but that is not pos-
sible, as both reason and experience teacheth.
Wherfore preaching can not slay Idolatrie, Im-
ages being publiquely suffered: if solem Image
which will last for many hundred yeres, may
a little be bought: but a good Preacher can
not be with much continually maintained.
Item if the Prince will suffer it, there will be
by

The thirde part of the Sermon

By and by many, yea, infinit Images & sincere preachers were and ever shall be, but fewe, in respect of the multitude to be taught, for our Sauour Christ saith, the haruest is plentifull, but the workemen be but a fewe whiche hath bene hitherto continually true, and will be to the worldes ende. And in our time, and here in our Countrey so true, that euery shire shoulde scarcely haue one god preacher, yf they were deuided.

Nowe Images will continually to the beholders preache their doctrine, that is, the worshipping of Images and Idolatrie, to whiche preaching, mankinde is exceeding prone, and inclined to geue eare and credite, as experiance of all nations and ages doth in muche proue. But a trewe preacher to stay this mischiefe, is in verye many places shamed harder once in a whole yere, and somewhares not once in seuen yeres, as is euident to be proved. And that euill opinion whiche hath bene long rooted in mens hartes, can not so delyght by one Heriton, be rooted out cleare. And as fewe are inclined to credite sounde doctrine, as many, and almost all, be prone to superstition and Idolatrie. So that herein appeareth not onely a difficultie, but also an impossible of the remedy, if you will delyght against further, it appeareth not by any shire of credite, that true and sincere preaching, hath endured in any one place above one hundred yeres. But it is euident, that Images, superstitio-

dition, and worshipping of Images and Idolatrie, haue continued many hundred yeres. In all writinges and experiance do testifie, that good thinges do by little and little, euer decay, bntill they be cleane banished : and contrariwise, euill thinges do more and more encrease, till they come to a full perfection of wickednes. Neither neede we to seeke examples farre off for a profe hereof, our present matter is an example. For preaching of Gods wode, (most sincere in the beginning) by proesse of time, waxed lesse and lesse pure, and after, corrupt, and last of all, altogether laide downe, and lefte off, and other inuentiones of men crept in place of it. And on the other part, Images among Christian men, were fyste paynted, and that in whole stories together, which had some signification in them: Afterwardes, they were embossed, and made of Timber, stone, plaster, and mettall. And fyste they were onely kepte priuately in priuate mens houses: And then after, they crept into Churches and Temples, but fyrt by paynting, and after by embossing. And yet were they nowhere at the fyrt worshipped. But shortly after, they began to be worshipped of the ignorant sort of men: as appeareth by the Epistle that Gregorie the fyrt of that name Bishop of Rome, did write to Serenus Bishop of Marcellus. Of the whiche two Bishops, Serenus for Idolatry committed to Images, brake them, and buried them. Gregorie, although he thought it tollera-

The thirde part of the Sermon

tolerable to let them stande: yet he judged it
abominable that they shoulde be worshipped,
and thought (as is nowe alledged) that the
worshipping of them might be stayed, by ta-
ching of Goddes word, according as he exhorteth *Serenus* to teache the people, as in the same
Epistle, appeareth. But whether Gregories
opinion or *Serenus* iudgement, were better herein,
consider ye I pray you, for experiance by
and by confuteth Gregories opinion. For notwithstandinge Gregories writing, and the
preaching of others, Images being once pub-
likely set vp in Temples and Churches, sim-
ple men and women shortly after, fell on hea-
pes to worshipping of them: And at the lat,
the learned also were caried away with the
publicke errour, as with a violent streme
floud. And at the seconde councell *Nicene*, the
Bishops and Cleargie decreed, that Images
shoulde be worshipped: and so by occasion of
these stumbling blockes, not onely the un-
learned and simple, but the learned and wise,
not the people onely, but the Bishoppes, and
the sheepe, but also the Shepheardeſ them ſhu-
nes, (who ſhould haue ben guides in the right
way, and lyght to ſhyne in darkenesse,) bo-
yng blinded by the bewitching of Images
as blinde guydes of the blinde, fell bothe into
the pit of dampnable Idolatrie. In the which
all the world, as it were drowned, continued
vntill our age, by the ſpace of about eight
hundreth yeres, vnspeken againſt in a man-

er. And this successe had Gregories order: whiche mischiefe had never come to passe, had Bishoppe *Serenus* way ben taken, and all Idols and Images bene utterly destroyed and abolished: for no man worshippeth that that is not. And thus you see, howe from hauing of Images priuately, it came to publique setting of them vp in Churches and Temples, al- though without harme at the firste, as was that of some wise & learned men iudged: and how simple, hauing them there, it came at last to worshipping of them. First, by the rude people, who specially (as the Scriptures tea- cheth) are in daunger of superstition and Idolatry, & afterwardes, by the Bishops, the lear- ned and by the whole cleargie. So that laicie and cleargie, learned and unlearned, all ages, sexes, and degrees of men, women, & children in whole Chistendome (an horrible and most deadfull thing to thinke) haue bene at once drawned in abominable Idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of. viii.C. yeres and more. And to this end is come that begin- ning of setting vp of Images in Churches then iudged harmlesse, in experiance proued not only harmfull, but eritious and pestilent, and to the destruction and subuertiō of al good religio uniuersally. So that I conclude, as it may be possible in some one citie or little cour- tie, to haue images set vp in temples & Churches, and yet Idolatry, by earnest & continual
prea-

Sept. 13
and 14,

900 418

The thirde part of the Sermon

preaching of Gods true worde, and the sincere
Gospell of our Sauour Christ, may be kepe
away for a short time: So it is impossible that
(Images once set vp and suffered in Temples
and Churches) anye great Countreys, much
lesse the whole worlde, can anye long time be
hepte from Idolatrye. And the godlye will in-
spect not only their owne Citie, Countrey, and
time, and the health of men of their age: but
be carefull for all places and times, and the sal-
uation of men of all ages. At the least, they wil
not laye such stumbling blockes and snare
for the feete of other countreymen and ages,
which experiance hath already proued to haue
bene the ruine of the worlde.

Wherfore I make a generall conclusion of
all that I haue hitherto saide: yf the sum-
bling blockes, and poisons of mens soules, by
setting vp of Images, wil be many, yea, infinite,
yf they be suffered, and the warninges of
the saide stumbling blockes, and remedies for
the saide poisons by preaching, but fewe, as
is already declared: yf the stumbling blockes
be easie to be laide, the poisons soone prou-
ded, and the warninges and remedies haue
to knowe or come by: if the stumbling blockes
lie continually in the waye, and poison be no
dye at hand euery where, and warninges and
remedies but seldom geuen: and yf all men
be more ready of them selues to stumble and
be offended, then to be warned, all men more
ready to drinke of the poison, then to take of-

the remedie (as is before partly, and shall hereafter more fully be declared) and so in fine, the wison continually and deepeleye dronke of man: the remedye seldom and faintlye tasted of item: How can it be but infinite of the weake and infirme shalbe offended, infinite by ruine shall breake their neckes, infinite by deadlye be- nome be poisoned in their soules: And howe in the charitie of God or loue of our neighbour in our heartes then, yf when we maye remoue such daungerous stumbling blockes, such pe- nient poisons , we will not remoue them? What shall I saye of them whiche will laye stumbling blockes, where before was none? and set snares for the feete , naye for the soules of weake and simple ones, and worke the dan- ger of their eternall ruine, for whom our Sa- mion Christ shedde his precious bloud: where better it were that the artes of paintinge, plastering, caruing , grauing and foundinge, hadde never bene founde nor vsed, then one of them, whose soules in the sight of God are so lucious, shoulde by occasion of Image or pic- ture perishe and be lost . And thus is it decla-
~~red~~
that preaching can not possiblye stape Idola- triye, yf Images be settē by publiquelye in temples and churches. And as true is it, that neither remedye, as writing against Idola- triye counsels assembled, decrees made against saunte lawes likewise and proclamations of princes and Emperours, neither extreme iudgements and penalties , nor anye other

Ji. i remedye

The thirde part of the Sermon

remedy coulde or can be possibly devised for the aduoiding of Idolatry, if Images be publike set vp and suffered. For concerning writing against Images, and Idolatry to them committed, there hath bene alleaged vnto you in the seconde parte of this treatise a great many of places out of Tertullian, Origene, Lactantius, S. Augustine, Epiphanius, S. Ambrose, Clemens, and divers other learned and holye Bishoppes and Doctoris tours of the Churche. And besides these, all Histories Ecclesiastical, and bookeis of oþer godlye and learned Bishoppes and Doctoris, are full of notable examples and sentences against Images and the worshipping of them. And as they haue moſte earnestly written, so did they ſincerely and moſte diligently in their time teache and preache accordinge to their writinges and examples. for they were then preaching Bishoppes, and moſe often ſent in pulpits, then in Princes palaces, moſe often occupied in his legacie, who ſaide: Go ye into the whole worlde, and preache the Gospell to all men, then in embassages and assayres of princes of this worlde. And as they were moſte zealous and diligent, so were they of excellent learning and godlynes of life, and by both of great authoritie and credite with the people, and ſo of moſe force & likelihood to perſuade the people, and the people more like to belue and folowe their doctrine. But yf their preachinges coulde not helpe, muſche leſſe coulde their writinges, whiche do but come to the knowledge

knowledge of a fewe that be learned, in comparison to continual preaching, whereof the multitude is partaker. Neither did the Fathers, Bishoppes, and Doctours, seuerally by preaching and writing, but also together, great numbers of them assembled in Synodes and Counsels, make decrees and Ecclesiastical lawes against Images and the worshipping of them, neyther did they so once or twice: but diuers tymes, and in diuers ages, and Countreis, assemble Synodes and Counsels, and made seuere decrees against Images and worshipping of them, as hath bene at large in the second part of this Homilie before declared. But al their writing, preaching, assembling in counsels, decreeing, and making of lawes Ecclesiastical, could nothing helpe either to pull downe Images to whom Idolatry was committed, or against Idolatrie whilst Images stode. For those blinde bookees and dombe boolemasteres, I meane Images and Idols (for they call them lay mens bookees, and scoolemasters) by their carued and painted witinges, teaching and preaching Idolatrie, preuailed against all their written bookees, and preaching with lively voice, as they call it.

Well, of preaching and writing could not kepe men from worshipping of Images and Idolatrie, pennes and wordes could not do it, you would thinke that penaltie and swordes might do it: I meane, that Princes by seuere lawes and punishmentes, might staye this unbridled

The thirde part of the Sermon

affection of all men to Idolatrie, though Images were set vp and suffered . But experience proueth , that this can no more helpe against Idolatrie , then writing and preaching . In Christian Emperoures (whose authoritie ought of reason, and by Gods lawe, to be greatest) aboue eight in number, and sone of them successively reigning one after another (as is in the histories before rehearsed) making most seuerre lawes and proclamations against Idols and Idolatrie, Images, and the worshyping of Images , and executing most greuous punishmentes, yea, the penaltie of death , vpon the maintaineers of Images, and vpon Idolaters and Image worshippers : coulde not bring to passe, that eyther Images once set vp, might throughlye be destroyed , or that men shoulde refraine frome the worshippinge of them, being sette vp . And what thinke you then will come to passe , yf men of learning shoulde teache the people to make them, and shoulde maintaine the setting vp of them, as thinges necessarie in religion ? to conclude, it appeareth evidently by all stroies and writing and experiance of times passe , that neyther preaching, neither writing, neyther the consent of the learned, nor authoritie of the godlye, nor the decrees of Councelles , neither the lawes of Princes , nor extreme punishmentes of thoffenders in that behalfe, nor no other remedie or meanes, can helpe against Idolatrie, yf Images be suffered publiquelye . And it is
true

richte saide, that times past are scoolemasters
of wisedome to vs that folowe and liue after.
Wherfore in times past, the vertuest and best
named, the most diligent also, and in number
almost infinite auient fathers, Bishops, and
doctours, with their writing, preaching, in-
dustrie, earnestnes, auctoritie, assemblies, and
mynselfe, could do nothing against Images
and Idolatrie, to Images once set vp: What
can we, neither in learning nor holynes of
life, neither in diligence, neyther auctoritie
to be compared with them, but men in con-
tempt, & of no estimation (as the wrythe goeth
nowe) a fewe also in number, in so greate a
multitude and malice of men. What can we
do I say, or bring to passe, to the staye of Ido-
latrie or worshipping of Images, yf they be al-
lowed to stande publicquely in Temples and
Churches: And yf so manye, so mighty Emp-
erours, by so seuere lawes and proclamati-
ons, so rigorous and extreme punishmentes
and executions, could not stay the people from
setting vp and worshipping of Images: What
will ensue thinke you, when men shall com-
mende them as necessarie bookees of the lye
men? Let vs therefore of these latter dayes,
lerne this lesson, of the experiance of the au-
ient antiquitie, that Idolatrie can not possi-
bly be separated from Images any long time:
but that as an vnseparabile accident, or as a
shadowe followeth the body when the Sunne
shineth, so Idolatrie followeth and cleaueth to

The thirde part of the Sermon

the publique hauing of Images in Temples
and Churches. And finally , as Idolatry is to
be abhorred and auoide, so are Images (whi-
che can not be long without Idolatry) to be
put away and destroyed. Besides the which ex-
perimentes & prouesses of times before, the very
nature & origine of Images themselues draw-
eth to Idolatry moste violently, and mans na-
ture and inclination also is bent to Idolatry,
so vehemently, that it is not possible to seuer
or part Images, nor to kepe men from Idola-
try, yf Images be suffered publicquely. That
I speake of the nature and origine of Images
is this. Euen as the first inuention of them is
naught, and no good can come of that whiche
had an evill beginning, for they be altogether
naught, as *Athanasius* in his booke against the
Gentiles declareth , and Saint Hierome also
vpon the Prophete Hieremie the .6. Chapter,
and *Eusebius* the seuenth booke of his Ecclesia-
sticall historne, the .18. Chapter, testifieth , that
as they firste came from the Gentiles , whiche
were Idolaters and worshippers of Images
vnto vs, and as the iuention of them was the
beginning of spirituall fornication , as the
worde of God testifieth . *Sap.*.14. So will they
naturally (as it were; and of necessitie) turne to
their origine from whence they came, & drame
vs with them most violently to Idolatry, ab-
ominable to God and all godly men . For yf the
origine of Images, & worshipping of them, as
it is recorded in the .8. Chapter of the booke of
wisdom,

wisdom, began of a blinde loue of a fonde fa-
ther, craming for his comfort an Image of his
sonne being dead, and so at the last men fell to
the worshipping of the Image of him, whom
they did knowe to be dead: Howe muche more
wil men and women fall to the worshipping of
the Images of God, our Sauiour Christ, and
his saintes, if they be suffered to stand in Chur-
ches and Temples publiquely? For the greater
opinion is of the maiestie and holines of the
person, to whom an Image is made, the soner
will the people fall to the worshipping of the
blinde Images. Wherfore the Images of God,
our sauour Christ, the blessed virgin Mary, the
apostles, martirs, and other of notable holines,
and of al other Images most dangerous for the
perill of Idolatrie, & therfore greatest hede to be
taken, that none of them be suffered to stand pub-
liquely in Churches & Temples. For there is no
great dread, lest any shoulde fall to the worship-
ping of the Images of Annas, Caiphas, Pilate
& Judas the traitour, yf they were set vp. But
to the other, it is alredy al ful proued, that Idola-
trie hath ben, is, and is most like continually
to be committed. Howe as was before touched,
is here more largely to be declared, the nature
of man is none otherwise bent to worshipping
of Images (if he may haue them and see them)
then it is bent to whordome & adulterie in the
companie of harlots. And as vnto a man geuen
to the lust of the fleshe, seing a wanton harlot,
liting by her, and embrasing her, it profiteth

The thirde part of the Sermon

I. Cor. 6

1. Thes. 4

Heb. 13.

1. John. 5

Leuit. 17

and. 20

Num. 25

Deut. 32

Baruc. 6

litle for one to say, beware of fornication, God will condempne fornicatours and adulterers, for neyther will he, beyng ouercome with greater inticementes of the strompet, geue eare or take heede to such godly admonitions, and when he is leste afterwardes alone with the harlotte, nothing can folowe but wickednes. Euen so suffer Images to be in sight in Churches and Temples, ye shall in vaine byd them beware of Images (as S. John doth) and see Idolatrie, as all the Scriptures warne vs, ye shall in vaine preache and teache them against Idolatrie. for a number will, notwithstanding, fall headlonges vnto it, what by the nature of Images, and by the inclination of their owne corrupt nature. Wherfore as a man given to luste, to sit downe by a strompet, is to tempt God: So is it likewise to erect an Idol, in this prouesse of mans nature to Idolatrie, nothing but a tempting. Nowe if any will say that this similitude proueth nothing, yet I pray them, let the word of God, out of the which the similitude is taken, proue some thing. Doth not the worde of God call Idolatrie spirituall fornication? Doth it not call a gilte or painted Idol or Image, a strompet with a painted face? Be not the spirituall wickednes of an Idols intysing, lyke the flatteries of a wanton harlotte? Be not men and women as prone to spirituall fornication (I meane Idolatrie) as to carnall fornication? If this be denied, lette all nations vpon the earth, whiche haue been

polluters (as by all stories appeareth) prove it
me. Let the Jewes and the people of G D D,
whiche were so often and so earnestly warned,
so dreadfullye threatned concerning Images
and Idolatrie, and so extremely punished ther-
for (and yet fell into it) prove it to be true: as
in almost all the booke of the olde Testament,
namely the Kinges and the Chronicles, and the
prophete, it appeareth moste evidently. Let
ages and times, and men of all ages and
times, of all degrees and conditions, wise men,
learned men, Princes, ydiores, unlearned, and
commonaltie, prove it to be true. If you re-
quire examples: for wise men, ye haue the
Egyptians, and the Indian Gymnosophistes,
the wised men of the worlde, you haue Salo-
mon the wisest of all other: for learned men,
the Grekes, and namely the Atheniens, exce-
ding all other nations in superstition and Id-
olatrie, as in the Historie of the Actes of the
Apostles Saint Paul chargeþ them: for
Princes and gouernors, you haue the Romay-
nes the rulers of the roſt (as they say) you haue
the lame fo-renamed king Salomon, and all
the Kinges of Iſraell and Juda after him, sa-
ying David, Ezechial, and Josias, and one or
two more. All these (I say) and infinite others,
ye learned, Princes, and gouernors, beynge
all polluters, haue you for examples, and a
part of mens inclination to Idolatrie. That
Image passe ouer with silence in the meane
time, infinite multitudes and millions of
ydiotes.

Actes. 17

Rom. 1.

The thirde part of the Sermon

psal. 31

hap. 13
14. et.

Deut. 4

ydiothes and vnlearned, the ignorant and grosse people like unto Hopes and Moyles whom is no understanding, whose perill and danger to fall on heapes to Idolatrie by occasion of Images, the Scriptures specially shewe and geue warning of. And in dede how should the vnlearned, simple, and folyshe, see the nettes and snates of Idols and Images in the which the wisest and best learned, have beene so entangled, trapped, and wrapped Wherefore the argument holdeth this grounde, that men be as inclined of their conuincion, to spirituall fornication, as to carnall whiche the wisdome of G D D foreseyng, in the generall prohibition, that none should make to them selues any Image or similitude addeth a cause depending of mans corrupt nature: Lest (saith G D D) thou being deceived with error, honour and worship them.

And of this grounde of mans corrupt inclination, aswell to spirituall fornication, as to carnall, it must nedes followe, that as it is the duetie of the godly magistrate, louing honestie, and hating whoredome, to remoue all strompettes and harlottes, speciallye out of places notoriously suspected, or resorted unto of noughty packes for the auoyding of carnall fornication: So is it the duetie of the godly magistrate, after the examples of the godly kinges, Ezechias and Josias, to driv away all spirituall harlottes (I meane Idols and Images) speciallye out of suspected places

Churches

chches and Temples, daungerous for Ido-
 ly to be committed to Images placed there;
 were in the appointed place, and height
 honour and worship, (as Sainct Augustine
 (with) where the living God only, (and not
 stones nor stokis) is to be worshipped:
 I say the office of godlye magistrates
 beside to auoide Images and Idolles out of
 chches and Temples; as spirituall har-
 tes, out of suspected places, for the auoy-
 ing of Idolatry, which is spirituall fornication.
 And as he were the enemise of all hone-
 stie, that would bring strumpettes and har-
 tes out of their secret corners, into the pub-
 lie market place, there freely to dwell and oc-
 cupie their filthie marchandise: So is he
 enemy of the true worshipping of S D P,
 bringingeth Idolles and Images, into the
 Temple and Churche the house of God, there
 only to be worshipped, and to spoile the zeal
 of God of his honour, whom will not geue it
 to any other, nor his glory to caruen Images,
 who is as muche forsaken, and the bonde of
 betwene man and him as muche broken,
 Idolatry, whiche is spirituall fornication,
 in the knot and bonde of mariage broken
 spirituall fornication. Let all this be taken
 to lie, of the worde of God enforce it not to be
 lie. Cursed be the man (sayeth God in Deu-
 tonymum) that maketh a caruen or molten
 Image, and placeith it in a secrete corner: and
 the people shall saye Amen. Thus sayeth
 God,

Augustin
 in Psal. 36.
 & 113. & li.
 4. cap. 3. de
 Ciuitate
 Dei.

Denu.

The chirde part of the Sermon

God, for at that time, no man durst have
worship Images openly, but in corners only,
and the whole world being the great Temple
of God, he that in any corner thereof, robes
God of his glory, and giveth it to stockes and
stones, is pronounced by Gods word accursed.
Nowe he that will bring these spiritual
lotteries out of their lurking corners, into
lique Churches and Temples, that spiritual
fornication maye there openly of all manner
women without shame bee committed with
them: No doubt that person is cursed of God
and twise curst, and all good and godly men
and women will sape Amen, and their Amen
will take effect also. Yea, and furthermore the
madnes of all men, professing the religion of
Christ, nowe by the space of a sort of hundred
yeres, and yet euuen in our time in so gretly
of the Gospell, very many running on heaps
by sea and land, to the great losse of their time,
expence and waste of their goodes, destitution
of their wifes, children, and familys, and
daunger of their owne bodyes and liues, to
Compostile, Rome, Jerusalem, and other farr
Countreys, to visite dombe and dead strokes
and stones: doth sufficiently proue the prond
of mannes corrupte nature, to the seeking of
Idolles once set vp, and the worshipping of
them! And thus aswell by the origine and
nature of Idols and Images them selues, as
by the pronde and inclination of mannes cor-
rupte nature of Idolatrie, it is evident, that neither

neither Images, if they be publiquely set upps
and separated, nor men of them see Images
in Temples and Churches, can be spared and
left from Idolatrie. Nowe, wheres as they
proffesse, that howsoeuer the people, P
niti-
es learned and wise in olde time, haue fallen
into Idolatrie, by occasion of Images, that
in our time the mooste part, specially the
learned, wise, and of any authoritie, take no
murther offence by Idolles and Images, ney-
ther do rume into farre Countreys to them
and worship them: and that they knowe well
what an Idoll or Image is, and howe to bee
used, and that therefore it followeth, Images
in Churches and Temples to be an indifferent
thing, as the whiche of some is not abused,
and that therefore they maye justly holde (as
was in the beginning of this part by them al-
leged) that it is not unlawefull or wicked, ab-
solutelye to haue Images in Churches and
Temples, though it may for the daunger of
the simple sort, seeme to be not altogether ex-
pedient.

Wheredunto may be well replied, that Salo-
mon also the wisest of all men, did well knowe
what an Idoll or Image was, and neyther
saw any harme thereof a great while himselfe,
and also with his godlye writinges, armid
others against the daunger of them. But yet
therward, the same Salomon suffering his
wanton paramours to bringe their Idolles
into his Courte and Pallace, was by cannall
harlottes

Sap. 13.
and 14.

The thidde part of the Sermon

Solomon

Eccle. 3
and. 13
1. Cor. 10

4. Reg. 18

142
143

700⁴⁵

had often perished and brought at the last
through committing of spiritual fornication
with Godless: and of the which and godless
prince became the most folishest and wicked
also. Wherefore, it is better even for the
selfe to regarde this warning: He that loueth
daunger shall perishe therein, and let him thin
standeth; beware he fall not: rather then mis
tingly and willingly to lay such a stumbling
blocke for his owne feete and others, that may
perchappes bring at late to breakenecke. The
good king Czachias did knowe well ynoch
that the brasen Serpent was but a dead
image, and therefore he tolde no hurt him selfe
therby through Idolatrie to it. Did he ther
fore let it stande, because him selfe tolde no
hurte thereof? No not so: but being a good
king, and therefore regarding the health of
his seely subjectes, deceaued by that Image,
and committing Idolatrie thereto, he did not
only take it downe, but also brake it to pi
ces. And this he did to that Image that was
sette vpp by the commaundement of GOD,
in the presence whereof, great miracles were
wrought, as that whiche was a figure of our
Saviour Christ to come, who shoulde deliv
er us from the mortall stynge of the olde Ser
pent Sathan. Neþher did he spare it in re
spect of the antientnesse, or antiquitie of it,
whiche had continued about seuen hundred
yeres, nor so that it had bene suffered, and re
serued by so many godlye kinges before his
entabul

time. Howe thinke you, woulde that godlye
prince (if he were nowe living) handle our
fooles, set vp against Gods commaunement
directly, and being figures of nothing but foll
y, and so fooles to gaze on, till they become as
wise as the blockes them selues, whiche they
have on, and so fall downe as daved Latkes in
that gaze, and being them selues aliue, woy
ing a dead stocke or stone, golde or siluer, and
so become Idolaters, abominable and cursed
before the living GOD, geying the honour
due unto him, whiche made them when they
were nothing, and to our Saviour Christ,
who redeemeed them being loste, to the dead
and dombe Idoll, the worke of mannes hand,
whiche never did, nor can do any thing for
them, no, is not habis to stonde, nor vise to
moue, and therfore worse then a vile worme,
whiche can moue and creepe. The excellent
king Iohas also, did take hym selfe no hurtte of
Images and Idols, for he did know wel what
they were. Did he therefore because of his
owne knowledge let Idols and Images stand?
much lesse did he set any vp? Dy rather did he
not by his knowledge and authoritie also,
disme the ignorance of such as did not
know what they were, by viret taking away
all such shumbling blockes as myght be oc
cation of ruine to his people, and subiectes.
Will they because a fewe tooke no hurt by I
magines or Idolles, breake the generall lawe of
God? obou Chakke make to thes no suspicione? *Sp. f. i. e.*

They

The dairde part of the Sermon

They might as well, because Moyses was ne
seduced by Iachos daughter, nor Boos by Ruth,
beinſt straungers, reason; that all the Jewes
might breake the generall lawe of GOD, by
bidding his people to ioyne their children in
marriage with straungers, least they seduce
their children, that they shoulde not folowe
GOD. Wherefore they whiche thus reason,
though it be not expedient, yet is it lawfull to
haue Images publiquelye, and do proue that
lawefulnesse, by a fewe piked and chosen men:
yf they obiecte that indifferentlye to all men,
whiche a verye fewe can haue without hurt
and offence, they seeme to take the multitude
for vilesoules (as he sayth in Virgill) of whose
losse or safegarde, no reputation is to be had;
for whom yet Christ payde as dearelye, as
the mightiest Princes, or the wisest and best
learned in the earth. And they that will haue
it generally to be taken for indifferent for that
a very fewe take no hurt of it, though in infinite
multitudes, besides thereby shewen
that they put little difference betwene the mu-
titude of Christians and brute beastes, whose
daunger they doo so little esteeme. Besides
this, yf they be Bishops or Parsons, or other
wise hauing charge of mens consciencies, that
thus reason: it is lawfull to haue Images
publiquely, though it be not expedient: What
maner of pastors shewe they them selues to be
to their flocke, whiche thruste unto them that
whiche they them selues confesse not to be ex-
pedient

pedient for them, but to the bitter ruine of the soules committed to their charge, for whom they shall geue a strayte accompte before the prince of pastors at the last day: For in dede, to object to the weake, and redye to fall of them selves, such stumbling blockes, is a thing not onely not expedient, but unlawfull, yea, and most wicked also. Wherefore, it is to be wondered, howe they can call Images sette vp in Churches and Temples, to no profite or benefit of any, and to so great perill and daunger, yea hurte and destruction of many, or rather infinite, thinges indifferent. Is not the publique setting vp of them, rather a snare in all men, and the tempting of God? I beseeche these reasoners to call to minde their own accustomed ordinance & decree, wherby they determined, that the Scripture, though by God him selfe commaunded to be knownen of all men, women, and children, shoulde not be read of the simple, nor hadde in the bulgare tongue, for that (as they saide) it was daungerous, by bringing the symple people into errores. And will they not forbid Images to be set vp in Churches and Temples, which are not commaunded, but forbidden most straitly by God, but lette them still be there, yea and mainteine them also, sayng the people are brought, not in daunger onely, but in dede into moste abominable errore, and detestable Idolatrie thereby? shall Goddes worte, by God commaunded to be read unto

Deut. p.

Bk i all,

The thirde part of the Sermon

all, and knownen of all, for daunger of heretike
(as they saye) be shut vp: and Idols and Images, notwithstanding they be forbidden by God, and notwithstanding the daunger of idolatrie by them, shall they yet be set vp, suffered, and maintained in Churches and Temples? O worldly and fleshely wisedome, euer bent to maintaine the inuentiones and traditions of men by carnall reason, and by the same to disanull or deface the holy ordinances, lawes, and honoure of the eternall God, who is to be honoured and praysed for euer. Amen.

Now it remaineth for the conclusion of this treatie, to declare aswell the abuse of Churches and Temples, by the costly and sumptuous decking and adourning of them, and also the lewde paynting, gylding, and clothing of Idoles and Images, and so to conclude the whole treatie.

In Tertullians time, an hundred and threescore yeres after Christ, Christians had none other Temples but common houses, whither they, for the moste parte secretlye resorted. And so far off was it, that they had before his time any goodly or gorgeous decked Temples, that lawes were made in Antonius Verus and Commodus the Emperours times, that no Christians should dwell in houses, come in publique bathes, or be seene in streates, or any where abroade, and that yf they were once accused to be Christians, they shoulde by no meanes be suffered

Terrell 160
yr b X

Hieronim.
mus.

suffered to escape. As was practised in Apolo-
nius a noble Senatour of Rome, who being
accused of his owne bondman and slaye, that
he was a Christian, coulde neither by his de-
fence and apologie learnedlye and eloquentlye
witten and read publiquely in the Senate,
nor in respect that he was a Citezin, nor for
the dignitie of his order, nor for the bylenesse
and unlawfulness of his accuser, being his
owne slaye, by likelyhood of malice moued
to forge lyes against his Lord, nor for no other
respect or helpe, could be deliuered from death.
So that Christians were then driuen to dwel
in caues and dennes, so farre off was it, that
they had any publique Temples, adourned
and decked as they nowe be. Whiche is here
rehearsed, to the confutacion of those impur-
tent shamelesse lyers, whiche reporte such glo-
rious glosed fables, of the godlye and gorge-
ous Temples that Saint Peter, Linus, Cletus,
and those thirtie Bishoppes their successors
had at Rome, vntill the time of the Empe-
rour Constantine, and which Sanct Polcarpe
shoule haue in Asia, or Iereneus in Fraunce,
by suche lyes, contrary to all true Histories,
to mainteyne the superfluous gildinge and
decking of Temples nowe a dayes, wherein
they put almost the whole summe and pitch of
our religion. But in those times, the worlde
was wonne to Christendome, not by gorge-
ous, gilded, and painted Temples of Christi-
ans, which had scarsely houses to dwell in:

Bk ii but

The thirde part of the Sermon

but by the godly, and as it were, golden min-
des, and firme faith, of such as in all aduers-
tie and persecution, professed the trueth of our
religion. And after these times, in *Maximianus*
and *Constantius* the Emperoures proclama-
tion, the places where Christians resorted to
publique prayer, were called conuenticles.
And in *Galerius Maximinus* the Emperoures Epis-
tle, they are called Orazories and Dominica,
to saye, places dedicate to the seruice of the
Lorde. And here by the way it is to be noted,
that at that time, there were no Churches or
Temples erected vnto any Saint, but to God
onely, as Saint Augustine also recordeth, say-
ing: We builde no Temples vnto our Mar-
tirs. And *Eusebius* him selfe calleth Churches,
Houses of prayer, & sheweth that in Constan-
tine the Emperoures time, all men reioysed, see-
ing in stede of lowe Conuenticles, whiche ty-
rauntes had destroyed, high Temples to be
builded. Lo, vnto the time of Constantine,
by the space of aboue three hundred yeres af-
ter our Sauour Christ, when Christian reli-
gion was most pure, and in deede golden, Chi-
stians had but lowe and poore Conuenticles,
and simple Orazories, yea caues vnder the
grounde, called *Cryptæ*, where they for feare of
persecution assembled secretly together. I si-
gure wherof remaineth in the vaultes which
yet are builded vnder great Churches, to put
vs in remembraunce of the old state of the pri-
mitive Church before Constantine: Where as

Eus.lib.8
cap.19.æ
lib.9.ca.9

conuenticles

Dominica.

Deciuita-
re.lib.8.
cap.1.

13

X 300 yr. 17

Cryptæ.

vaults

in Constantines time , and after him , were
 buildd great and goodly Temples for Christi-
 ans called *Basilice*, eyther for that the Grekes
 vsed to call all great and goodly places *Basilicas*,
 or for that the high and euerlasting king God,
 and our Sauiour Christ was serued in them.
 But although Constantine, and other princes,
 of good zeale to our religion , did sumptuously
 decke and adourne Christians Temples : yet
 did they dedicate at that time all Churches or
 Temples to God or our Sauiour Christ , and
 to no Saint, for that abuse began long after,
 in Justinians time . And that gorgeoussesse
 then vsed, as it was borne with, as rising of a
 good zeale : so was it signified of the godly
 learned , euен at that time , that suche coste
 might otherwise haue bene better bestowed.
 Let Saint Hierome (although otherwise to
 great a lyker and alower of externall and out-
 warde thinges) be a proffe hereof , who hath
 these wordes in his Epistle to Demetriadeg:
 Let other (saith S. Hierome) builde Chur-
 ches, couer walles with tables of Marble,
 carry together huge pyllers, and gylde their
 toppes or heades, whiche do not feele or vnder-
 stande their precious decking and adourning,
 let them decke the dores with yuony and siluer,
 and sette the golden aulters with precious
 stones, I blame it not, let every man abouide
 in his own sense, and better is it so to do, then
 carefullly to kepe their riches laide vp in store.

Bk. iii

But

*Basilicæ**Justin*Nouel.
constit.3
et. 67*Jerome.*

The thirde part of the Sermon

But thou hast another way appointed thee,
to clothe Christ in the poore, to visite him in
the sicke, feede him in the hungrye, lodge him
in those who do lacke harbour, and specially
such as be of the housholde of faith.

And the same Saint Hierome toucheth the
same matter somewhat more freely in his
treatie of the life of Clarkes to Nepotian, say-
ing thus: Many builde walles, and erect pil-
lers of Churches, the smothe marbles do gyl-
ster, the rooffe shineth with gold, the auuter is
set with precious stonye: But of the Ministers
of Christ, there is no election or choyse. Ne-
ther let any man obiect and alledge against
me the riche Temple that was in Iury, the
Table, Candlestickes, Incense, Shippes,
Platters, Cuppes, Morters, and other thin-
ges, all of golde. Then were these thinges
allowed of the Lorde, when the Priestes of-
fered Sacrifices, and the bloud of beastes was
accompted the redemption of sinnes. Howe-
beit, all these thinges went before in figure,
and they were written for vs vpon whom the
ende of the worlde is come. And nowe when
that our Lorde being poore, hath dedicate the
pouertie of his house, let vs remember his
crosse, and we shall esteeme ryches as myre or
dounge. What do we maruell at that whi-
che Christ calleth wicked Manamon? where-
to do we so highlie esteeme and loue that,
which Saint Peter doth for a glorie testifie
that

that he had not. Hitherto Saint Hierome.

Thus ye see howe Saint Hierome teacheth the sumptuousnes amongst the Jewes , to be a figure to signifie, and not an example to followe: and that those outwarde thinges were suffered for a time , vntill Christe our Lorde came, who turned all those outwarde thinges into spirite, faith , and trueth . And the same Saint Hierome vpon the seventh Chapter of Jeremie saith : God commaunded both the Jewes at that time, and nowe vs who are placed in the Churche , that we haue no trust in the goodlynnes of building, and gilt roofes, and in walles couered with tables of marble , and saye: The Temple of the Lorde, the Temple of the Lorde, the Temple of the Lorde. For that is the Temple of the Lorde , wherein dwelleth true faith, godly conuersation, and the companye of all vertues . And vpon the Prophete Agge, he discribeth the true and right decking of ornamente of the Temple, after this sorte: I sayeth Saint Hierome) do thinke the siluer wherewith the house of God is decked ; to be the doctrine of the Scriptures , of the which it is spoken: The doctrine of the Lorde is a pure doctrine, siluer tried in fyre , pourged from dross , purified seuen times . And I do take golde to be that , which remaineth in the hid sense of the Sanctes , and the secrete of the heart, and shineth with the true light of God. Which is euident, that the Apostle also

The thirde part of the Sermon

meant of the Saintes , that builde vpon the
foundation of Christ, some siluer , some golde,
some precious stones:that by the golde, the hid
sense : by siluer , godlye vterauice : by pre-
cious stones, workes whiche please God , might
be signified. With these mettalles, the Churche
of our Sauiour is made more goodly and gno-
gious,then was the Sinagoge in olde time.
With these lively stones , is the Churche and
house of Christ builded , and peace is geuen to
it for euer. All these be Saint Hieromes say-
inges. No more did the olde godlye Bishops
and Doctours of the Churche , alowe the ou-
ragious furniture of Temples and Churches,
with plate , vesselles of golde , siluer , and pre-
cious vestures. Saint Chisostome sayeth: In
the ministerie of the holy Sacramentes, there
is no nede of golden vesselles , but of golden
mindes. And Saint Ambrose sayeth: Christ
sent his Apostles without golde, and gathered
his Churche without golde . The Churche
hath golde,not to kepe it , but to bestowe it on
the necessities of the poore . The Sacra-
mentes looke for no golde , neither do they pleake
God for the commendation of gold, which are
not bought for golde. The adourning and de-
cking of the Sacramentes , is the redemption
of captiues . Thus much Saint Ambrose.

Saint Hierome commendeth *Exuperius*
Bishop of Tolose , that he carayd the Sacra-
ment of the Lordes body in a wicker basket.

Chisostome

C

2.Offi.ca-
pitulo 28

Ambrose

Gierome.

and

and the Sacrament of his bloud in a glasse,
and so caste couetousnes out of the Churche.

And Bonifacius Bishop and Martir, as it is recorded in the decrees, testifieth, that in olde time the ministers vsed treene, and not golden besselles. Tit. de con secrat. can. Triburien.

And Zepherinus the. xvi. Bishop of Rome, made a decree that they shoulde vse vesseles of glasse. Likewise were the vestures vsed in the Churche in olde time verye plaine, and tngle, and nothing costlye.

And Rabanus at large declareth, that this costlye and manifold furniture of vestmentes of late vsed in the Churche, was fet from the Jewishe vsage, and agreeith with Aarons apparaling almoste altogether.

For the mainteinaunce of the which Incentius the Pope pronounceth boldlye, that all the customes of the olde lawe be not abolished, that we might in suche apparell, of Christians, the more willingly become Jewishe. This is noted, not against Churches & Temples, which are most necessary, & ought to haue their due vse and honor, as is in another Ho-

mily, for their purpose declared, nor against the convenient clenlynes and ornamenteis therof: but against the sumptuousnes and abuses of Temples and Churches. For it is a Church or Temple also, that glistereth with no marble, shineth with no golde, nor siluer, glittereth with no pearles nor precious stones: but with plainnesse and frugalitie, signifieth no proude doctrine nor people, but humble, frugall, a nothing esteeming earthly and outward things,

but

The thirde part of the Sermon

but gloriously decked with inward ornaments, according as the Prophete declarereth, saying: The kinges daughter is altogether glorious inwardly.

Nowe concerning outragious decking of Images and Idolles , with painting, gilding , adourning with precious vesture, pearle, and stone, what is it els, but for the further prouocation and entisement to spirituall fornication, to decke spirituall harlottes most costly and wantonly : whiche the Idolatrous Churche vnderstandeth well ynough . For he being in dede not only an harlot (as the scriptures calleth her) but also a foule , filthie, olde, withered harlot (for she is in dede of auncient yeres) and vnderstanding her lacke of naturall and true beautie , and great lothsonnes, which of her selfe she hath, doth (after the custome of such harlottes) painte her selfe, and decke and tyre her selfe with golde, pearle, stone, and all kinde of precious iewels, that she shining with the outward beautie and glory of them , may please the foolish phantasie of fonde louers, and to entice them to spirituall fornication with her : Who , yf they sawe her (I will not say) naked, but in simple apparel, woulde abhorre her as the foulest and filthiest harlot that euer was seene : According as

Apoc.17.18 appeareth by the discription of the garnishing of the great strompet of all strompettes, the mother of whoredome, set forth by Saint John in his revelation, who by her glory, provoked

wished the Princes of the earth to committe
whoredome with her. Whereas on the contra-
rie part, the true Churche of God, as a chaste
matrone, espoused (as the scripture teacheth)
to one husbande, our Sauiour Jesus Christ,
whom alone, she is content onely to please
and serue, and looketh not to delite the eyes or
phantasies of any other straunge louers, or
wooers: is content with her naturall ornaments,
not doubting, by such sincere simpli-
tie, best to please him, which can well skill
of the difference betweene a painted visage,
and true naturall beautie. And concerning
suche glorious gilding and decking of Ima-
ges, both Gods worde written in the. x. Chap-
ter of the Prophete Jeremie, and Saint Hiero-
nimes Commentaries vpon the same, are
most worthie to be noted. Fyrst the wordes of
the scriptures be these: The workeman with
his Axe hewed the tymber out of the wood,
with the worke of his handes, he decked it
with gold and siluer, he ioyned it with nayles
and pinnes, and the stroke of an hammer, that
it might hold together. They be made smoth
as the palme, and they can not speake: yf they
be borne, they remoue, for they can not go.
Scarre ye them not, for they can neither do euil
nor good. Thus saith the Prophet. Upon
which text, saint Hierome hath these wordes:
This is the description of Idolles, which the
Gentiles worshippe, their matter is vile and
wraughtible. And whereas the Artificer is
mortall.

Jere. 10.

The thirde part of the Sermon

mortal, the thinges he maketh must nedesse
corruptible, he decketh it with siluer and gold,
that with the glittering or shining of both
mettalles, he may deceiue the simple. Whiche
errore in dede hath passed ouer from the Gentyles,
that we shoulde iudge religion to stande
in riches. And by and by after he saith: They
haue the beautie of mettalles, and be beauti-
fied by the arte of paynting, but good or profyt,
is there none in them. And shortly after
againe: They make great promises, and deuise
an ymage of vaine worshipping of their owne
phantasies, they make great bragges, to de-
ceiue euery sympyle body, they dull and amase
the vnderstanding of the vnlearned, as it were
with golden sences, and eloquence, shining
with the brightnesse of syluer. And of their
owne deuisers and makers, are these Images
aduaunced and magnified, in the whiche is
no utilitie nor profite at all, and the worship-
ping of the whiche properly perteineth to the
Gentiles and Heathen, and suche as knowe
not God.

Thus farre of Saint Hieronies wordes.
Wherpon you may note aswel his iudgment
of Images them selues, as also of the pain-
ting, gilding, and decking of them: that it is
an errore whiche came from the Gentyles,
that it perswadeth religion to remaine in ri-
ches, that it amaseth and deceyueth the simple
and vnlearned, with golden sences and siluer
shining eloquence, and that it apperteineth
properly

Against perill of Idolatrye.

77

properly to the Gentiles, and Heathens, and
such as know not God. Wherfore the hauing,
painting, gilding, and decking of Images, by
Saint Hieromes iudgement, is erroneous, se-
ducing and bringing into error (specially the
simple and unlearned) heathenishe, and boide
of the knowledge of God.

Surely the Prophete Daniell in the . xi.
Chapter declareth suche sumptuous decking
of Images with golde, siluer, and precious
stones, to be a token of Antichristes kingdom,
who, (as the Prophete foresheweth) shall wor-
ship God with such gorgious thinges. Howe
everly suche outragious adorning & decking
of Images, hath risen and bene maintained,
either of offeringes prouoked by superstition,
and geuen in ydolatry, or of spoiles, robberies,
burie, or goodes otherwise vniustlye gotten,
whereof wicked men haue geuen part to the
Images or Saintes, (as they call them) that
they might be pardoned of the whole: as of di-
uers writinges, and olde monumentes, con-
cerning the cause and ende of certaine great
giftes, may well appeare. And in deede suche
money so wickedly gotten, is most meete to be
put to so wicked an use. And that whiche they
take to be amendes for the whole before God,
is more abominable in his sight, then both
the wicked getting, and the more wicked spen-
ding of all the rest. For howe the Lorde allow-
eth suche giftes, he declareth euidently in the
Prophete Esay saying: I (saith the Lorde) do say. Et
loue.

The thirde part of the Sermon

love iudgement, and I hate spoyle and rauine offered in sacrifice: whiche the very Gentyles vnderstode. For Plato sheweth, that such men as suppose that GOD doth pardon wicked men, yf they geue part of their spoyles and rauine to hym, take hym to be lyke a dogge, that woulde be entreated and hyred with part of the pray, to suffer the Wolues to werry the sheepe. And in case the goodes wherewith Images be decked, were iustlye gotten, yet is it extreme madnesse, so foolishlye and wickedlye to bestowe goodes purchased by wisedome and trueth. Of such lewdnes Lactantius witnesseth thus: Men do in vaine decke Images of the goddes with golde, yuery, and precious stonye, as though they coulde take anye pleasure of these thinges. For what vse haue they of precious giftes, which vnderstand nor feele nothing? Euen the same that dead men haue. For with like reason do they bury dead bodies, farced with spices and odours, and clothed with precious vestures, and decke Images which neither felt or knewe when they were made, nor vnderstande when they be honourred, for they get no sense and vnderstanding by theyr consecratio. Thus farre Lactantius, and muche more, to longe here to rehearse, declaring that as little gyres playe with litte puppettes, so be these decked Images great puppettes for olde fooles to playe with. And that we maye knowe what, not onelye men of our religion, but Ethniches also, iudge of such decking.

plat^e Dialogo.
de legi-
bus.10.

Lib.2,in-
ſt. Ca.4.

Lactantius

Against perill of Idolatrye.

78

Seneca

decking of dead ymages, it is not unprofitable
to heare what *Seneca* a wise and exzellent leare-
ned Senatour of Rome and philosopher say-
eth, concerning the foolishnesse of auncient
and graue men, vsed in his time in worship-
ping and decking of Images : We (saith
Seneca) be not twise children (as the com-
mon saying is) but alwaies children, but this
is the difference, that we beyng elder, play the
children. And in these plaies they bring in
before, great and well decked puppettes (for
so he calleth Images) oyntmentes, incense,
and odours. To these puppettes they offer
by sacrifice, whiche haue a mouth, but not
the vse of teeth. Vppon these they put atty-
ring, and precious apparell, whiche haue no
use of clothes. To these they geue golde and
syluer, whiche they who receiue it (meaning
the Images) lacke, aswell as they that haue
geuen it from them. And *Seneca* muche com-
mendeth *Dionisius* kinge of Sicile, for his me-
rie robbing of such decked and iewelled pup-
pettes. But you will aske, what doeth this
appertaine to our Images, whiche is writ-
ten against the Idolles of the Gentiles? All
together surelye. For what vse or pleasure
haue our Images of their decking and preci-
ous ornamentes : Did our Images vnder-
stande when they were made: or knowe when
they be so trimmed and decked ? Be not
these thinges bestowed vpon them, as muche
in bayne, as vppon deade menne whiche
haue

The thirde part of the Sermon

haue no sence: Wherefore it foloweth, that
there is like foolynesse and lewdenesse in de-
king of our Images, as great puppettes ha-
olde fooles, lyke children, to play the wicha-
play of Idolatrie before, as was amongst the
Ethnikes and Gentiles. Our Churches stand
full of such great puppettes, wonderously de-
cked and adourned, Garlandes and Coronettes
beset on their heades, precious pearles han-
ging about their neckes, their fingers bin-
with ringes, set with precious stones, their
dead and stiffe bodies, are clothed with ga-
mentes stiffe with golde. You woulde belew
that the Images of our men Sainctes, wen-
some Princes of Persye lande, with their
proude apparell, and the Idols of our women
Sainctes, were nice and well trimmed ha-
lottes, tempting their paramours to wan-
tonnesse: Whereby the Sainctes of God are
not honoured, but most dishonored, and their
godlynes, sobernes, chasitie, contemps of
ryches, and of the vanitie of the worlde, de-
faced and brought in doubt, by suche monstros-
ous decking, moste differing from their sober
and godly lyues. And because the whole pe-
geant muste throughly be plaide, it is not
enough thus to decke Idolles, but at the last
come in the Priestes them selues, lykewile
decked with gold and pearle, that they may be
meete seruauntes for suche lordes and ladies,
and fytte worshypers of suche goddes and
goddesses. And with a solempne pace, they
pass

full forth before these golden puppets, and downe
 in the ground on their marybones before these
 honorable Idols, and then rising vp againe, offer
 spoudours & incense vnto them, to geue the peo-
 ple an example of double Idolatrie, by worship-
 ping not onely the Idol, but the golde also, and
 wherwith it is garnished. Whiche things,
 the moste part of our olde martirs rather then
 they woulde do, or once kneele, or offer vp one
 combe of incense before an Image, suffred most
 mull and terrible deatthes, as the histories of
 them at large do declare. And here agayne their
 allegation out of Gregorie the fyfth and Damas- Greg. Epi.
Massil.
 sim that Images be the lay mens bookees, and ad Serenū
 that picture is the scripture of ydiores and sin. Damas. de
lide orth.
11.4 ca. 17.
 in persons, is worthie to be considered. For as it
 hath ben touched in diuers places before, howe
 they be bookees teaching nothing but lies, as by
 saint Paule in his first chapter to the Romaines
 evidently appeareth, of the Images of God: So
 what maner of bookees and scripture these pain-
 ted and gilte Images of Saintes be vnto the
 common people, note well I pray you. For after
 that our preachers shall haue instructed and ex-
 horted the people to the folowing of the vertues
 of the Saintes, as contempt of this world, pover-
 ty, sobernes, chalitie, and suche like vertues,
 which undoubtedly were in the Saintes: Thinke
 nowassone as they turne their faces from the prea-
 cher, and loke vpon the grauen bookees and pain-
 ted scripture of the glorious gilt Images and I-
 doles, al shining and glittering with mettall and
 bone, and couered with precious vesture, or els

The thirde part of the Sermon

with *Chere* in Terence, beholde a painted talk,
wherein is set forth by the art of the painter, an
Image with a nice & wanton apparell and con-
tenaunce, more like to *Venus* or *Flora*, then Mary
Magdalene, or yf like to Mary Magdalene, it is
when she plaied the harlot, rather then when she
wept for her sins. When I say, they turne away
from the preacher, to these bookees and scolm-
sters and painted scripturees: shall they not finde
them lying bookees: teaching other maner of le-
sons, of esteeming of riches, of pride, and vanite
in apparel, of niceenes and wantonnes, and perad-
uenture of whordome, as *Chere* of like picture
was taught. And in Lucian, one learned of
Gnidia a lesson, to abominable here to be remem-
bered. Be not these thinke you pretie bookees and
scripturees for simple people, and specially for
wiues and yonge maidens to looke in, reade on,
and learne such lessons of. What wil they think
eyther of the preacher, who taught them contra-
ry lessons of the Sainctes, and therfore by their
crauen Doctours, are charged with a lye, or of
the Sainctes them selues, yf they beleue these
grauen bookees and painted scripturees of them,
who make the Sainctes nowe reigning in hea-
uen with God, to their great dishonor, scolm-
sters of such vanite, which they in their lifetyme
most abhorred. So what lessons of contempt of
riches & vanite of this world can such bookees
besmeared with gold, set with stone, couered with
silkes, teache? What lessons of sobernes and ch-
arity, can our wome learne of these pictured scrip-
turees, with their nice apparell & wanton looks.

out away for shame with these coloured clokes of
godlyry, of the bookes and scriptures of Images
and pictures, to teache idiots, nay to make ydiots
wylde fooles and beastes of Christians. Do
men I pray you, when they haue the same bookes
aboue with them, runne on pilgrymage to seke
the bookes at Rome, Compostella, or Hierusalem,
wher taught by them? when they haue the like to
barme of at home? Do men reuerence some bookes
and despise & set light by other of the same sort?
Do men kneele before their bookes, light candels
at none time, burne incense, offer vp gold and sil-
ver, and other giftes to their bookes? Do men ei-
ther faine or beleue miracles to be wrought by
their bookes? I am sure that the newe Testamēt
our Sauiour Jesus Christ, conteining yword
diss, is a more lively, expresse, and true Image
of our Sauiour, then all carued, grauen, molten,
and painted Images in the worlde be, and yet
none of all these thinges be done to that booke or
scripture of the Gospell of our Sauiour, which
bedone to Images and pictures, the bookes and
Scriptures of layemen and ydiotes, as they cal
them. Wherfore call them what they list, it is
well euident by their deedes, that they make of
them none other bookes nor scriptures, then such
as make the moste filthie and horrible Idolatriy, as
the booke of such bookes dayly proue by continu-
all practising of the same. O bookes and Scrip-
tures, in the which the devyllishe scoolemaster
Sathan hath penned the lewd lessons of wicked
Idolatriy, for his dastardly discipiles and scollers
to holde, reade, and learne, to Gods moste high
dishonour,

The thirde part of the Sermon

dishonour, and their most horrible damnation.
Haue not we bene muche bounde thinke you, to
those which should haue taught vs the truthe
of Gods booke and his holy Scripture, that they
haue shut vp that booke and Scripture from vs,
and none of vs so bold as once to open it, or rede
on it: and in steade thereof, to spreade vs abroad
these goodly caruen and gilded bookeſ & painted
scriptures, to teache vs ſuch good and godly leſſons? Haue not they done well, after they ceaſed
to ſtand in pulpits them ſelues, and to teache the
people committed to their iuſtriction, keping iuſtice
of Gods word, and become dombe dogs, (as
the Prophet calleth them) to ſet vp in their ſteade,
on euery piller and corner of the Churche, ſuch
goodly doctours, as dombe, but more wicked then
them ſelues be? We neде not to complaine of the
lacke of one dombe Parſon, hauing ſo many
dombe deuillish Vicars (I meane theſe Idols and
painted puppets) to teache in their ſteade. Nowe
in the meane ſeafon, whiileſt the dombe and dead
Idolles ſtande thus decked and clothed, contrary
to Gods lawe and commaundement, the poore
Christian people, the liuely Images of God, com
mended to vs ſo tenderly by our Sauiour Chriſt,
as moſt deare to him, ſtand naked, ſhivering in
colde, and their teeth chattering in their headeſ;
and no man couereth them, are pineſ with hun
ger and thirſt, and no man geueſt them a pece
to refresh them, where as poundes be ready at all
times (contrary to Gods word and will) to daie
and trimme dead ſtockes and ſtones, which mo
ther ſeele colde, hunger, ne thirſt.

Clemens

Lib. 5. ad
Iacobum
Domini,

Clemente.

Clemens hath a notable sentence concerning this matter, saying thus: That Serpent the devil doth by the mouth of certaine men utter these wordes: We for the honour of the invisible God, do worship visible images, which doubtlesse is most false. For if you will truly honour the Image of God, you should by doing well to man, honor the true Image of God in him. For the Image of God is in every man: But the likenes of God is not in euery one, but in those onely which haue a godly heart and pure minde. If you will therefore truly honour the Image of God, we do declare to you the trueth, that ye do well to man, who is made after the Image of God, that you geue honor and reuerence to him, and refresh the hungry with meate, the thirstie with drinke, the naked with clothes, the sickle with attendaunce, the straunger harbourlesse with lodging, the prisoners with necessaries, and this shalbe accompted as truly bestowed vpon God. And these things are so directly apperteining to Gods honor, that whosoever doth not this, shall seeme to haue reproched and done villany to the ymage of God, for what honor of God is this, to runne to Images of stocke and stone, and to honour baine and dead figures as God, and to despise man in who is the true Image of God? And by and by after he layeth: Understande ye therefore that this is the suggestion of the Serpent Sathan, lurking within you, which perswadeth you that you are godly when you honour insensible and dead Images, and that you be not vngodly when you hat or leue vsuccoured the liuely & reasonable

L i iii creatures

The thirde part of the Sermon

creatures. All these be the wordes of Clemens.

Note I pray you, howe this most auncient and learned doctour, within one hundred yeres of our Sauiour Christes time, moste plainly teches, that no seruice of God or religion acceptable to him, can be in honoring of dead Images: but in succouring of the poore, the lively Image of God, according to Saint James, who sayeth: This is the yure and true religion before God the father, to succour faterlesse and motherles children and widowes in their affliction, and to kepe himself vndefiled from this world. True religion then and pleasing of God, standeth not in making, setting vp, painting, gilding, clothing, and decking of dombe & dead Images (which be but great puppets and maumentes for oide fooles in dotage, and wicked ydolatry, to dally and play with) nor in killing of them, capping, kneeling, offering to them, in sensing of them, setting vp of candels, hanging vp of legs, armes, or whole bodyes of ware before them, or praying and asking of them or of Saintes, things belonging only to God to geue. But all these thinges be vaine and abominable, and moste dampnable before God. Wherefore all such do not only bestowe their money & labour in vaine: but with their paines and cost, purchase to them selues Gods wrath and bitter indignation, and euerlasting damnation both of body and soule. For ye haue heard it evidently proved in these Homilies against Idolatry, by Gods word, the doctours of the Churche, Ecclesiasticall Histories, reason and experiance, that Images haue bene and be worshipped, and

To Idolatry committed to them by infinite multitudes, to the great offence of Goddes maiestie, and danger of infinite soules, and that Idolatry can not possibly be separated from Images set vp in Churches and Temples, gilded and decked gorgeously, and that therfore our Images be in dede verye Idols, and so all the prohibitions, lawes, curses, threateninges of horrible plagues, alwell temporall as eternall, conteined in the holy Scripture, concerning Idols, and the makers, maintaineiers, and worshippers of them, appertaine also to our Images set vp in Churches and Temples, to the makers, maintaineiers, and worshippers of them. And al those names of abomination, which Gods word in the holy Scriptures geueth to the Idols of the Gentiles, appertaine to our Images, being Idolles like to them, and hauing like Idolatry committed vnto them. And Gods owne mouth in the holy Scriptures calleth them vanities, lyes, deceites, vndelynes, filthynes, donge, mischiefe, and abomination before the Lord. Wherefore Gods horrible wrath, and our most dreadfull daunger, can not be auoyded, without the destruction and vtter abolishing of all such Images and Idols, out of the Churche and Temple of God, which to accomplish, God put in the mindes of all Christian princes. And in the meane time, let vs take hede and be wise, O ye beloued of the Lord, and let vs haue no straunge gods, but one onely God, who made vs when we wer nothing, the father of our Lord Jesus Christ, who redemed vs whē we wer lost, with his holy spirite, who doth sanctify vs.

The thirde part of the Sermon

For this is life everlasting, to knowe him to be
the onely true God, and Jesus Christ whom he
hath sent. Let vs honor and worship for religion
take none but him, and him let vs worship and
honour as he will him selfe, and hath declared by
his worde, that he wil be honoured and worshipped,
not in, nor by Images or Idols, which he
hath most straightly forbidden, neither in knee-
ling, lighting of candels, burning of incense, offer-
ing vp of giftes vnto Images and Idols, to be-
lieue that we shall please him, for all these be ab-
omination before God: but let vs honour and wor-
ship God in spirite and truth, fearing and louing
him aboue all thinges, trusting in him onely, cal-
ling vpon him, and praying to him onely, pray-
sing and lauding of him onely, and all other in
him, and for him. For such worshippers doth our
heauenly father loue, who is the most purest spi-
rite, and therfore will be worshipped in spirit and
trueth. And suche worshippers were Abraham,
Moses, Dauid, Elias, Peter, Paule, John, and
al other the holy Patriarkes, Prophets, Apostles
Martirs, and all true Saintes of God, who all,
as the true frenedes of God, were enemies and de-
stroyers of Images and Idols, as the enemies of
God and his true religion. Wherfore take heed
and be wise, O ye beloued of the Lord, and that
which others, contrary to Gods worde, bestowe
wickedly, and to their dampnation, vpon deade
stockes and stones (no Images but enemies of
God and his Saintes) that bestowe ye, as the
faithfull seruauntes of God, according to Gods
worde, mercifully vpon poore men and women,

father-

fatherles children, widowes, sicke persons, stran-
gers, prisoners, and suche others, that be in any
necessitie, that ye may at that great daye of the
yd, heare that most blessed and comfortable say-
ing of our Sauiour Christ: Come ye blessed into
the kingdome of my father, prepared for you be-
fore the beginning of the world. For I was hun-
grie, and ye gaue me meate, thirstie, and ye gaue
me drinke, naked, and ye clothed me, harbourlesse,
and ye lodged me, in prison, & ye visited me, sicke,
and ye comforted me. For whatsoeuer ye haue don
in the poore and needy in my name, and for my
sake, that haue ye done for me. To the which his
heauenly kingdome, God the father of mercies
byng vs, for Jesus Christes sake our onely Sa-
uiour, mediatour, and aduocate, to whom, with
the holy Ghost, one immortall, iuisible, and most
glorius God, be all honour and thankesgeuing,
and glory, wold without ende. Amen.

An Homilie for repairing and keping
cleane and comely adourning
 of Churches.



Lis a common custom vsed
 of all men, when they intende to
 haue their frends or neighbours
 to come to their houses to eate or
 drinke with them, or to haue any
 solempne assemblie to treate and
 talie of anye matter, they will haue their houses
 whiche they keepe, in continuall reparations,
 wch cleane and fine, lest they shoule be counted
 fuitifhe

The Sermon for repairing
suttish, or little to regard their frendes and neig-
hours. Howe muche more then ought the house
of God, which we commonly call the Church, to
be sufficiently repayred in all places, and to be
honorablie adourned and garnished, and to be
kept cleane and sweete, to the comfort of the pe-
ple that shall resort thereto.

It appeareth in the holy Scripture, how
Gods house, which was called his holy Temple,
and was the mother Church of all Iury, sel som-
times into decaye, and was oftentimes propa-
ned and defiled, throughe the negligence and
ungodlynesse of such as had charge therof. But
when godly kinges and gouernours were in
place, then commaundement was geuen sooth-
with, that the Church and Temple of god shoul-
be repayred, and the deuotion of the people to
be gathered for the reparation of the same. We
reade in the fourth booke of the Kinges, how
that king Joas being a godly Prince, gaue com-
maundement to the Priestes, to conuert certain
offeringes of the people, towardes the reparati-
on and amendment of Gods Temple.

4.Keg.12

4.Keg.22

Like commaundement gaue that most godly
king Josias, concerning the reparation & reedi-
fication of Gods Temple, which in his time he
found in sore decay. It hath pleased almighty
God, that these histories touching the reedifying
and repairing of his holy Temple, shoulde be
written at large, to thende we shoulde be taught
thereby. Fyrt, that GOD is well pleased that
his people shoulde haue a conuenient place to
resorte unto, and to come together, to praise
and magnifie Gods holy name. And secondly,

he is highlie pleased with all those which diligently and zelouslye go about to amende and re-hire such places as are appointed for the congregation of Gods people to resorte vnto, and wher-in they humblie and ioyntlye render thankes v to God for his benefites, and with one hart and voice, praise his holy name. Thirdly, God was sore displeased with his people, because they bulded, decked, and trimmed by their owne houses, and suffered Gods house to be in ruine and decay, to lie uncomly and fulsomly. Wherfore God was sore greeued with them & plaged them, as appeareth in the Prophet Haggeus. Thus saith the Lord: Is it time for you to dwel in your sealed houses, and the Lords house not regarded? Ye haue sowed much, and gathered in but little, your meate and your clothes haue neither filled you, nor made you warme, and he that had his wages, put it in a bottomlesse purse. By these plagues whiche God laide vpon his people for neglecting of his Temple, it maye euidently appeare that God will haue his Temple, his Church the place wher his congregation shal resort to magnifie him, well edified, well repaired, and well maintained. Some, neither regarding godlynes, nor the place of godly exercise, will say: The Temple in the olde lawe, was commaunded to be built and repaired by God him selfe, because it had great promises annexed vnto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his Church. To this maybe easilie answered: fyre, that our Churches are not destitute of promises, forasmuch as

Hagge. 2

SUE

The Sermon for repairing

our Sauiour Christ sayeth: Where two or three
are gathered in my name, there am I in the
middles among them. A great number therfore
comming to Churche together in the name
Christ, haue there, that is to say in the Church,
their God and Sauiour Christ Jesus, presently
among the congregation of his faithfull people,
by his grace, by his fauour and godly assistance,
according to his moste assured and comfortable
promises. Why then ought not Christian people
to builde them Temples and Churches, having
as great promises of the presence of God, as we
had Salomon for the materiall Temple which
he did builde? As touching the other point, that
Salomons Temple was a figure of Christ: We
knowe that now in the time of the clere light of
Christ Jesus the sonne of God, all shadowes, fi-
gures, & significations are utterly gone, al vaine
and unprofitable ceremonies, both Jewishe and
Heathenishe, fully abolished. And therefore our
Churches are not set vp for figures and significa-
tions of Messias and Christe to come, but in
other godly and necessary purposes. That is to
saye, that like as every man hath his owne house
to abide in, to refresh him selfe in, to rest in, with
suche like commodities: So almighty God will
haue his house and pallace whither the whole
parish and congregation shal resort, which is cal-
led the Churche and Temple of God, for that the
Church, which is the company of Gods people,
doth there assemble & come together to serue him.
Not meaning hereby, that the Lorde whom the
heuen of heuens is not hable to hold or compasse.

dwell in the Church of lime and ston, made
with manis handes, as wholly and onely contei-
ned there within, and no where els, for so he ne-
uer dwelt in Salomons Temple. Moreouer the
Churche or Temple is counted and called holye,
not of it selfe, but because Gods people resor-
ting thereto, are holye, and exercise them selues
holye and heauenly thinges. And to the intent
may understand further, why Churches were
built among Christian people, this was the grea-
test consideration: that G O D might haue his
place, and that God might haue his time, duely
to be honored and serued of the whole multitude
in the parische. first, there to heare and learne the
blessed word and will of the everlasting G O D.
Secondly, that there the blessed Sacramentes,
which our Lord and Sauiour Christ Jesus hath
ordained and appointed, should be duely, reue-
rently, and honorably ministred. Thirdly, that
there the whole multitude of Gods people in the
parische, should with one voice and heart, call vpon
the name of God, magnifie and prayse the
name of God, render earnest and hartie thankes
to our heauenly fater, for his heape of bene-
fites dayly, and plentifull powred vpon vs,
forgetting to bestowe our almes vpon Gods
ministrie, to thintent G O D maye blesse vs the
more richely. Thus ye maye well perceave and
understande, wherfore Churches were built and
keped amongst Christian people, and dedicated,
and appointed to these godlye uses, and utterlye
emptied from all filthye, prophane, and worldlye
use. Wherfore all they that haue little minde-

The Sermon for repairing

or deuotion, to repaire and builde Gods Temple,
are to be counted people of muche vngodlynesse,
spurning against good order in Christes Church,
despising the true honour of God, with euill ex-
ample, offending and hindring their neighbours,
otherwise well and godly disposed. The world
thinketh but a trifle, to see their Churche in
ruine and decay. But who so doth not lay to their
helping handes, they sinne against God, and his
holy congregation. For if it had not beene summe
neglect and passe little vpon the reedifying and
buylding vp againe of his Temple: God would
not haue bene so muche greeued, and so sore
haue plaged his people, because they builded and
decked their owne houses so gorgeously, and dis-
pised the house of God their Lorde. It is summe
and shame to see so many Churches, so ruinous,
and so foully decayed, almost in euery corner. If
a mans priuate house wherein he dwelleth be de-
taide, he will never cease, till it be restored vpon
gaine. Yea, if his barne wher he kepereth his com-
be out of reparations: what diligence beth hem
make it in perfect state againe? If his stable in
his Horsle, yea the stye for his Swine, be not able
to hold out water and winde: howe carefull is he
to do cost thereon? And shall we be so mindfull
our common base houses, deputied to so litle
occupying? and be forgetfull cowarde that
house of God, wherein be ministered the wordes
of our eternall saluation, wherein be entreated
the Sacramentes and misteries of our redemp-
tion? The fountaine of our regeneration is
there presented to vs, the partaking of the body
and

and bloud of our Sauiour Christ, is there offred unto vs: And shal we not esteme the place where so heauenly thinges be handled? Wherfore, yf ye haue any reverence to the seruice of God, yf ye haue any common honestie, yf ye haue any conscience in keping of necessarie and godly ordinauncies, kepe your Churches in good repaire, wherby ye shall not onely please God, and deserue his manifold blessings, but also deserue the good report of all godly people.

The seconde point, which appertaineth to the maintenaunce of Gods house, is, to haue it well adourned, and comly & cleane kept. Which things maybe the more easilye perfourmed, when the Church is wel repaired. For like as men are well ryghted & comforted, when they finde their houles having all things in good order, & all corners deane & swete: So when gods house the Church is wel adourned, with places conuenient to sit in, with the Pulpit for the preacher, with the Lords Table for the ministracion of his holy Supper, with the Font to Christen in, & also is kept cleane comly, and swetely, the people is the more desirous and the more conforted to resort thither, and intarry there the whole time appointed them. With what earnestnes, with what vehement rage, did our Sauiour Christ drive the byers and sellers out of the Temple of God, and hurled downe the tables of the chaungers of money, and the seates of the doue sellers, and coulde not abyde that any man shoulde carry a vessell through the Temple? He tolde them that they had made his fathers house a denne of thieues, partly

Matth. 21

The Sermon for repairing

partly through their superstition, hypocrisie, false worship, false doctrine, and insatiable covetousnes, and partly through contempt, abusing the place with walking and talking, with worldly matters without all feare of God, and due reverence to that place. What dennes of thieues in
Churches of Englande haue bene made by the blasphemous bying and selling the most precious bodye and bloud of Christe in the Massie, as the world was made to beleue, at diriges, at monches mindes, in trentalles, in Abbeies and Channries, beside other horrible abuses (Goddes ho name be blessed for euer) we nowe see and understand. All these abominations, they that supply the rowme of Christ, haue clensed and purged the Churches of England of, taking away all such fulsomnes and filthines, as through blind devotion and ignorance hath crept into the Church this many hundred yeres. Wherfore, O ye god Christian people, ye dearely beloued in Christ Iesu, ye that glorie not in worldly and bayne religion, in phantasticall adourning and decking, but reioyce in hart, to see the glorie of God trulye foorth, and the Churches restored to their auctorit and godly vse, render your most hartie thankes to the goodnesse of almighty God, who hath in our daies styrred vp the hartes, not only of his godly preachers and ministers, but also of his faithfull and most Christian magistrates and gouernours, to bringe suche godly thinges to passe. And soasmuche as your Churches are stound and swekte from the sinnesfull and superstitious sylthynesse wherewith they were defiled and disfigured;

figured: Do ye your partes, good people to
kepe your Churches comlye & cleane, suffer them
not to be defiled with raine land weather, with
unge of Doues and Owles, Stares and Chau-
gnes, and other filthinesse, as it is foule and la-
mentable to behold in many places of this coun-
try. It is the house of praier, not the house of
drinking, of walking, of brawling, of minstrelsie,
of Hawkes, of Dogges. Provouke not the displea-
sure and plagues of God, for despising and abur-
ring his holy house, as the wicked Jewes did.
In haue God in your hart, be obedient to his
holy will, binde your selues every man and wo-
man, to their power, towarde the reparations
and cleane keping of your Churche, to the intent
ye may be partakers of Gods manyfolde bles-
sings, and that ye may the better be encouraged
unto your parische Churche, there to learne
your duties towarde God and your neighbour,
here to be present and partakers of Christes ho-
ly sacramentes, there to render thanks to your
benevolent father for the manyfolde benefites
whiche he daylye pouereth vpon you
there to pray together, and to call
vpon Gods holye name,
whiche bee blessed,
worlde with-
out end.
(. . .)

M i

C An

AN Homilie of good vvorkes.

And firste of Fasting.



HE life vvhich vve live in this world (good Christen people) is of the free benefite God lent vs, yet not to vs it our pleasure, after our own fleshly will: But to trade on the same, in those woordes which are beseeming them that are become new creatures in Christe. These workes the Apostle calleth good workes, saying: We are Gods manship created in Christ Jesu to good workes, which God hathordeined that we shold walke in them. And yet his meaning is not by thid wordes, to induce vs to haue any affiaunce, or to put any confidence in our workes, as by the merite and deseruyng of them, to purchase to our selues and others, remission of sinne, and so consequently euerlasting life, for that were mere blasphemie against Gods mercy, and great derogation to the bloudswedding of our Sauiour Ihes Christ. for it is of the free grace & mercy of God, by the meditation of the bloud of his sonne Iesus Christe, without merite or deseruing on our part, that our sins are forgeuen vs, that we are reconciled and brought againe into his fauour, and are made heires of his heauenly kingdom.

*Aug. de
diuersis
questi. ad
simplic.
L.2 que. 28*

Grace (saith S. Augustine) belongeth to God, who doth call vs, and then hath he good workes whodeuer receiueth grace. Good workes then bring not forth grace: but are brought forth by grace.

grace. The wheele saith he turneth rounde, not to the ende that it may be made rounde: but because it is first made round, therefore it turneth rounde. So, no man doth good workes to receive grace by his good workes: but because he hath first receued grace, therfore consequently he doth good workes. And in another place he saith: Good workes go not before in hym which shal afterward be iustified, but good workes do folowe after whē a man is firsle iustified. Saint Paule therefore teacheth, that we must do good workes for diuers respects. First, to shewe our selues obedient children unto our heauenly father, who hath ordeined them, that we should walke in the. Secondly, that they are good declarations and testimonies of our iustification. Thirdly, that others seeing our good workes, may the rather by them be stirred vp and excited to gloriifie our father which is in heauen. Let vs not therfore be slacke to do good workes, seing it is the wil of God, that we shoulde walke in them, assuring our selues that at the last daye, euery man shall receive of God for his labour done in true faith, a greater rewardē then his workes haue deserued.

And because somewhat shall nowe be spoken of one particular good woorke, whose commendation is both in the lawe, and in the Gospell: thus muche is saide in the beginninge generallye of all good workes. Firsle, to remoue oute of the mynde of the simple and vnlearned, this daungerous stumbling blocke, that any man shoulde go about to purchase or bye heauen with his worke. Secondly, to take away (so nigh as maye be)

*Aug. de
fide et ope
ribus.ca.4*

M m ii from

The firste part of the Sermon

from emiuious mindes , and slaunderous tonges, all iust occasion of slaunderous speaking, as though good workes were rejected. This good worke which now shalbe entreated of, is fasting, which is founde in the Scriptures to be of two sortes, The one outward, perteining to the body, the other inward in the heart and minde. This outward fast, is an abstinence from meate, drinke and all naturall foode , yea , from all delicious pleasures and delectations worldly . When this outward fast pertaineth to one particular man, or to a fewe, and not to the whole number of the people , for causes which hereafter shalbe declared, then it is called a priuate fast: But when the whole multitude of men , women , and chidren, in a towneшиp or Citie, yea though a whole countrey do fast, it is called a publike fast. Such was that fast which the whole multitude of the chidren of Israell were commaunded to kepe the tenth daye of the seuenth moneth , because almighty God appointed that day to be a cleasing day, a day of an atonement , a time of reconciliatiōn, a day wherein the people were cleansed from their sinnes. The order and maner howe it was done, is written in the xvi. and. xxiii. Chapter of Leuiticus . That daye the people did lament, mourne, wepe and bewaile their former sinnes. And whosoeuer vpon that daye did not humble his soule , bewailing his sins, as is saide, abstaining from all bodily foode , vntill the Evening that soule (sayeth almighty God) should be stroied from among his people. We do not reale that Moses ordeined by order of lawe, any daye of

*Leu. 16
and. 23*

Zach. 8 :

whiche fast throughout the whole yere, more
then one day. The Jewes notwithstanding
no more times of comon fasting, which the Pro-
phet Zacharie reliseth, to be the fast of the fourth,
or fast of the fifth, the fast of the seventh, and the
fast of the tenth moneth. But for that it appear-
eth not in the Leviticall lawe, when they were
instituted, it is to be iudged, that those other ti-
mes of fasting, more then the fast of the seventh
moneth, wereordeined among the Jewes by the
appointment of their gouernours, rather of de-
cree, then by any open commandement ge-
uen from God. Upon the ordinance of this ge-
nerall fast, good men take occasion to appoint to
themselves priuate fastes, at such times as they
do either earnestly lament and bewaile their
sins, or do addict them selues to more fer-
ent prayer, that it might please God to tourne
his wrath from them, when either they were ad-
mised and brought to the consideration ther-
of by the preaching of the Prophetes, or other-
wise, when they sawe present daunger to hange
out their heades. This sorrowfulnes of hart, is
no with fasting, they bittred sometime by their
outward behauour and gesture of body, putting
on sackcloth, sprinkling them selues with ashes
and dust, and sitting or lying upon the earth. Soz
men good men seele in them selues the heauye
burden of sinne, see dampnation to be the reward
of it, and beholde with the eye of their mind, the
burden of hell, they tremble, they quake, and
are inwardly touched with sorrowfulnesse of hart
by their offences, and can not but accuse them
selues

The firste part of the Sermon

selues, and openeth their griesefulnes to almighty
 God, and cast into him for beryng. This being
 done seriously, their mind is so occupied, paine
 with sorrow and heauines, partly with an earnest
 desire to be deliuered from this daunger of hell
 and damnation, that all lust of meat and drinke
 is laid aside; and lothfomness of all worldy
 thinges and pleasures commeth in place, so that
 nothing then liketh them more, then to wepe, to
 lament, to mourne, and both with wordes and
 behauiour of body, to shewe them selues wroth
 with this life. Thus did David fast, when he made am-
 tercession to almighty God for the childe he had
 begotten in adoultie of Bethsabe Wives wife.
 King Achab fasted after this sort, when it repro-
 ted him of murdering of Naboth, and bewaile
 his owne sinfull doinges. Such was the sum-
 mites fast, brought to repentaunce by Jonathas pre-
 ching: When xi. thousand of the Israelites were
 slaine in battell against the Beniamites, the
 Scripture saith: All the children of Israel and
 them whol multitude of people went out to Bethel,
 and sat there weping before the Lorde and fasted
 all that day untill night. So did Daniel, Hester,
 Nehemias, and many others in the olde Testa-
 ment fast. But if any man will say, it is true, so
 they fasted in dede; but we are not nowe bound
 that yoke of the lawe, we are set at libertie by the
 freedome of the Gospell, therfore those rites and
 customes of the olde lawe, binde not vs, except it
 can be shewed by the scriptures of the newe Testa-
 ment, or by examples out of the same, that fasting
 nowe vnder the Gospell, is a restraint of men,

and all bodily foodes and pleasures from
body, as before. Symt, that we ought to fast, is
much more manerly, then that it should here
be proued, the Scriptures which teache,
are evident. The doubt therefore that is,
whether when we fast we ought to withdraw
our bodies al meat & drinke, during the time
we fast, or no: That we ought so to do, may be
gathered upon a question moved by the Pha-
riſe to Christ, and by his anſWERe againe to the
same. Why ſay they do Johns Disciples fast &
pray, and we likewise: but thy Disciples
eat and drinke, and fast not at all?

Luke. 5

In this ſmothe question, they couſche vp ſub-
ſtatiaſ argument or reaſon: Who ſo falleth
that man is not of G O D. For fasting and
praying are workeſ both commended, and com-
maunded of God in his Scriptures: and al good
men from Moyleſ till this time, aswell the
propheteſ, as others haue exerciſed them ſelues
in theſe workeſ. John alſo, and his Discipleſ
at that day do fast ofte, and pray much, and ſo do
the Pharieſe in like maner: But thy Diſci-
ples fast not at all, whiche ye thou wile denye,
we meaſly proue it. for who ſoever eateth and
drinketh, falleth not. Thy Diſcipleſ eat and
drinke, therefore they fast not. Of thiſ we con-
ueniently ſay they neceſſarily, that neither art thou
neither thy diſcipleſ of G O D. Christ maketh
anwere ſaying: Can ye make that the children
of the wedding ſhall fast, while the bridegrome
is with them? The daies ſhall come, when the
bridegrome ſhall be taken from them: In thone
daies M m iiii daies

The firste part of the Sermon

dapes shall they fast. Our Saviour Christ, his good master, defendeth the innocencie of his disciples, against the malice of the arrogant phariseys, and pouerth that his disciples are not guilty of transgressing any iotte of Gods law, although as then they fasted not, and in his answere, pouerth the phariseys of superstition and ignorance. Superstition, because they put a religion in their doinges, and ascribed holines to the outward worke wrought, not regarding to what ende fasting is ordeined. Of ignorance, for they coulde not discerne betwene time and time. They knewe not that there is a time of reiſſing and mirth, and a time againe of lamentation and mourning, which both he teacheth in his answere, as shalbe touched more largely hereafter, when we shall shewe what time is most fit to fast in.

C. 1. c. 8. - con
2 fil. 8

But here beloved, let vs note, that our Saviour Christ, in making his answere to their question, denied not, but confessed that his disciples fasted not, and therefore agreeeth to the phariseys in this, as vnto a manifest trueth: that who so eateth and drinke, fasteth not. Fasting then, euē by Christies assent, is a withholding of meate, drinke, and all naturall foode from the body, for the determined time of fasting. And this it was vsed in the primitive Churche, apparente moſte evidently by the Chalcedon councell, and the foure firſt generall councells. The fathers assembled there, to the number of 630, conſidering with them ſelues, how acceptable a thing fasting is to God, when it is vsed according to his word.

Alquim,

aine, hausing before their eyes also, the great
sins of the same, crepte into the Churche at
the dayes, through the negligence of them,
which should haue taught the people the right
therof, and by baine gloses, denised of men:
Conforme the said abuses, and to restore this so
god and godly a worke, to the true vse therof, de-
mon in that counsell, that every person, as wel in
private, as publique fast, should continue all
the day, without meate and drinke, till after the
Evening praier. And whosoever did eat or drinke
before the Evening prayer was ended, shold be
wompted and reputed, not to consider the puri-
tate of his fast. This Canon teacheth so evidently,
howe fasting was vsed in the primitive Churche,
as by wordes, it cannot be more plainly ex-
pelled.

Falling then, by the decree of those ffe
and thirtie fathers, grounding their deter-
mination in this matter, vpon the sacred Scrip-
tures, and long continued vsage, or practise, both
of the Prophetes and other godly persons, before
the comming of Christ, & also of the Apostles and
other devoute men in the newe Testament, is, a
withholding of meate, drinke, and all naturall
foure from the bodye, for the determined time of
fasting. Thus much is spoken hitherto, to make
you vnto you, what fastinge is. Nowe here-
after walbe shewed, the true and right vse of
fasting.

Good workes are not all of one sorte. For
some of them letnes and of their owne pro-
portion are always good; as to loue G D
about

God, and to
serve him.
1.

The first part of the Sermon

aboue all thinges, to loue my neighbour as
selfe, to honour father and mother, to honou
the higher powers; to geue to euerye man that
which is his due, and such like. Other works
there be, whiche considered in them selues, n
out further respeste, are of their owne natu
meere indifferent, that is, neither good nor euill,
but take their denomination of the vse, or end
wherevnto they serue. Whiche workes, having
good ende, are called good workes, and are som
deedes: but yet that commeth not of them selfes
but of the good ende, wherevnto they are re
ferred. On the other side, yf the ende that they
serue vnto, be euill, it can not then otherwise be,
but that they must nedes be euill also. Of this
sort of workes, is fasting, which of it selfe, is a
thing merely indifferent: But is made better or
worse, by the ende that it serueth vnto. For when
it respecteth a good ende, it is a good worke: but
the ende being euill, the worke it selfe is also
euill. To faste then, with this perswasion of
minde, that our fasting, and other good workes
can make vs good, perfecte, and iust men, and fi
nally bring vs to heauen: this is a deuelishe per
swasion, and that faste, so farre off from pleasing
God, that it refuseth his mercye, and is alto
ther derogatorie of the merites of Christes death
and his precious bloudshedding. This doth the
parable of the pharisey & the publican teach.
Two men (saith Christ) went vp together to the
Temple to pray, the one a pharisey, the other a
publican. The pharisey stooode and prayed thus
within him selfe: I thank thee, O God, that I

as other men are, extorcioners, briuyers,
briuyers, and as this Publican is, I fast twise
in the weeke, I geue tithes of all that I posesse.
the publican stode a farre of, and would not lift
his eyes to heauen, but smote his brest, and
said: God be merciful to me a sinner. In the per-
son of this Pharissey, our Sauour Christ setteth
us to the eye, and to the iudgement of the world,
perfect, iust, and righteous man, suche one as is
not spotted with those vices, that men common-
ly are infected with, extortyon, bryberie, polling,
and pilling their neighbours, robbers, and spoil-
ers of common weales, craftie, and subtile, in
shopping and chaunging, usynge false weightes;
and detestable periurie in their byng and sel-
ling, fornicatours, adulterers, and vicious liuers
The Pharissey was no such man, neither faultie
in any such like notorious crime. But where o-
ther transgressed, by leauing thinges undone,
whiche yet the lawe required: this man didde
then was requisite by lawe. For he fasted
twise in the weeke, and gaue tithes of all that he
had. What coulde the world then iustly blame in
this man? yea, what outwarde thing more, could
be desired to be in him, to make him a more per-
fict, and a more iust man: Truelye nothing by
mans iudgement. And yet our Sauour Christ
scameth the poore Publican without fasting,
but him with his fast. The cause why he doth
this manifest. for the Publican, having no good
works at all to trust unto, yellded by him selfe
to God, confessing his synnes, and hoped euer
only to be saued by Goddes free mercy onely.

The

The first part of the Sermon

The Pharisey glоріed, and trusted so much to his
worke, that he thought him selfe sure ympe
without mercy, and that he shold come to he
uen by his fasting and other dedes. To this con
serueth that parable. For it is spoken to them
that trusted in them selues, that they were ri
teous, and despised other. Nowe, because the pha
risey directed his worke to an euill ende, seeking
by them iustification, which in dede is the prouer
worke of God, without our merites, his fasting
twise in the weeke, and all his other worke,
though they were never so many, and seemed to
the worlde never so good and holy, yet in ben
deede before god, they are altogether euill and ab
ominable. The marke also that the Hypocrit
shote at with their fast, is, to appeare holy in the
eye of the world, and so to winne commendation,
and praise of men. But our Saviour Christ sa
ith of them, they haue their reward, that is, they
haue praise and commendation of men, but of
God they haue none at all. For whatsoever ten
deth to an euill ende, is it selfe by that euill ende
made euil also. Againe, so long as we kepe long
lines in our hartes, and suffer wicked thoughts
to tarry there, though we fast as oft as did either
Saint Paule, or John Baptist, and keepe it as
straightly as did the Minyutes: yet shall it be
not onely unprofitable to vs, but also a thing
that greatly displeaseth almighty God. For he
saith, that his soule abhorreth and hateth such
fastings, yea they are a burthen unto him, and he
is weary of bearing them. And therefore he im
perieth most sharply against them, saying by the
mouth of Esai. 2.

of the Prophete Esay: Beholde, when ye fast, your lust remaineth still, for ye do no lesse b
aunce to your detters. Lo, ye fast to strife and de
signe, and to smite with the fist of wickednes. ~
ye shall not fast thus, that ye maye make
your voice to be heard aboue. Thinke ye this fast
pleaseth me, that a man should chasten himselfe
in day? should that be called a fasting or a daye
pleaseth the Lorde: Nowe dearely beloved,
that almighty God aloweth not vnsaftey
butte workes sake, butt chiefly respecteth our
howe it is affected, and then extremeth our
either good or euill by thende that it serueth
it is our part to rent out heartes, and not our
mentes, as we are aduertised by the Prophet
that is, our sorrowe and mourning must be
in the heart, and not in outward shewe
yea, it is requisite that firste before althin
we clese our heartes from sinne, and then
werte our faste to suche an ende, as God will
allowe to be good. There be three endes, wherewerto of our fast be
directed, it is then a worke profitable to vs, and
werte of God.

The firste is, to chassise the fleshe, that it be not
vnguent, but tamed and brought in subiection
to the spirite. This respect had Saint paul in
his fast, when he saide: I chassise my bodye and
bring it into subiection, least by any meanes it
commeth to passe, that when I haue preached to
other, I my selfe be found a castaway.

The seconde, that the spirite may be more fer
and earnest in prayer. To this ende fasted
the

Joel.2

1. Cor.9

2.

The firste part of the Sermon

Actes.13 the Prophetes and teachers that were at Antioche, before they sent forth Paule and Barnabas to preache the Gospell. The same two Apostles fasted for the like purpose, when they comended to God by their earnest prayers, the congregations that were at Antioche, Pisidia, Iconium, and Lystra.

Actes.14 as we reade in the Actes of the Apostles.

The third, that our fast be a testimonie and witnessel with vs before God, of our humblemission to his high maiestie, when we confess and acknowledge our sinnes vnto him, and are inwardly touched with sorrowfulnesse of hart, bewayling the same in the affliction of our bodies.

These are the three endes, or right uses of fasting. The first belongeth most properly to privat fast. The other two are common, aswell to publicke fast, as to privat. And thus much for the use of fasting. Lord haue mercy vpon vs, and geue us grace, that while we liue in this miserable world we may through thy helpe, bring foorth this and such other fruites of the spirite, commended and commandied in thy holy word, to the glorie of thy name, and to our comforts, that after the rate of this wretched life, we may liue euerlastingly with thee in thy heauenly kingdome, not for the merites and worthines of our workes, but for thy mercies sake, and the merites of thy deare sonne Iesus Christ, to whom

with thee & the holy Ghost,

be all laude, honor and

glorie, for euer

and euer

Amen.

of Fasting.



In the former Homilie (beloued) was shewed, that amoninge the people of the Jewes, fasting, as it was commaunded them from God by Moses, was to absteine the whole day, from morowe till night, from meate, drinke, and all maner of foode that noryseth the body, and that who so fasted ought before the Evening, vntyme appointed to fasting, was accompted among them a breaker of his fast. Whiche order though it seemeth strange to some in these our daies, because it hath not bene so vsed generally in this Realme of many yeres past: yet that it was so among Gods people (I meane the Jewes), whom before the comminge of our Sauiour Christ, God did vouchsafe to chose unto him selfe, a peculer people aboue all other nations of the earth, and that our sauour Christ so vnderstode it, was ther sufficiently proued by the testimonies and examples of the holy Scriptures, as well of the newe Testament, as of the olde. The true use of fasting was there also shewed.

In this second part of this Homilie shalbe shewed, that no constitution or lawe made by man, in thinges which of their owne proper nature be mere indifferent, can binde the conscience of Christian men to a perpetuall obsecration and layng thereof, but that the higher powers hath

full

The second part of the Sermon

full libertie to alter and change euery such lawe
and ordinaunce either Ecclesiasticall or political,
when time and place shall require. But first an
answere shall be made to a question that some
maye make demaunding what iudgement
ought to haue of such abstinentes as are appoin-
ted by publique order and lawes made by prin-
ces, and by thauuthoritie of the magistrates, up-
pon policie, not respecting any religion at all in
the same. As when any Realme in consideration
of the mainteining of fischer Townes bordering
upon the seas, & for the encrease of fyshermen, of
whom do spring Mariners to go upon the sea, in
the furnishing of the nauie of the Realme, where-
by not onely the commodities of other countreis
may be transported, but also may be a necessarie
defence to resist the inuasion of the aduersarie.

R For the better understanding of this question
it is necessarie that we make a difference between
the policies of Princes, made for the ordering of
their common weales, in prouision of things
serving to their more sure defence of their sub-
iectes and countreis, and betwene Ecclesiastical
policies, in prescribing suche workes, by which
as by secondary meanes, Gods wrath may be pa-
cified, and his mercy purchased.

Positiue lawes made by Princes for conserua-
tion of their policie, not repugnant unto Gods
lawe, ought of all Christian subiectes with au-
thoritie of the magistrate to be obeyed, not onely by
fear of punishment, but also (as the Apostle saith)
for conscience sake. Conscience I say, not of the
thing whiche of the owne nature is indifferent,
but

out of our obedience, which by the lawe of God
 wende unto the magistrate, as vnto Gods min-
 istray which positive lawes, though we subjec-
 tions in certaine times and daies appointed, be re-
 laxed from some kindes of meates and drinke,
 which God by his holy worde hath lefte free, to
 bewen and bled of all men with thankes ge-
 ving, in all places and at all times: yet for that
 these lawes of princes and other magistrates
 are not made to put holynes in one kind of meat
 and drinke more then another, to make one day
 more holy then another, but are grounded merely
 upon policie; al subjects are bound in conscience
 to keepe them by Gods commaundement, who by
 the apostle willeth all, without exception, to sub-
 mit the selues vnto the auctoritie of the higher
 powers. And in this point concerning our duties,
 which be here dwelling in England, enuironed
 with þ Sea as we be, we haue gret occasio in re-
 fusing to take the commodities of the water, which
 almighty god by his diuine prouidence hath laid
 low vnto vs, wherby the encruse of victuals vp-
 on the land may the better be spared & cherished,
 to the soner reducing of victuals to a more mo-
 derate price, to the better sustenance of the poore.
 And doubtlesse, he semeth to be to daintie an En-
 glish man, which considering the great commo-
 dities which may ensue, will not forbeare some
 part of his lecentious appetite, vpon the ordi-
 nance of his prince, with the consent of the
 þ of the Realme. What good Englische heart
would not wish the olde aunctient glory shoud re-
turne to the Realme, wherin it hath with great

The second part of the Sermon

commendations excelled before our dayes, in the
furniture of the nauie of the same: What will
more daunt the heartes of the aduersary, then to
see vs as wel fensed and armed on the Sea, as we
be reported to be on the lande? If the prince in
quested our obedience to forbear one daye from
fleshe more then we do, and to be contented with
one meale in the same daye, should not our owne
commoditie thereby perswade vs to subiection?
But nowe that two meales be permitted on that
day to be vsed, which somtyme our elders in very
great numbers in the Reaime, did vse with one
only spare meale, and that in fish onely: shall we
thinke it so great a burthen that is prescribed?

Furthermore, consider the decaye of the
Townes ne the Seas, which shoulde be made
redy by the number of the people there, to repulse
the enemie, and we which dwelle further off up
pon the lande, hauing them as our buckler to de
fende vs, shoulde be the more in suertie. If they
be our neighbours, why shoulde we not wil
them to prosper? If they be our defence, as nyct
at hande to repell the enemy, to kepe out the rage
of the Seas, which els would breake vpon our
fayre pastures, whye shoulde we not cherishe
them? Neither do me urge that in the Ecclesiasticall
call pollicie, prescribing a fourme of fasting, to
humble our selues in the sight of almighty God,
that that order whiche was vsed amonge the
Jewes, and practised by Christes Apostles after
his ascencion, is of such force and necessitie, that
that only ought to be vsed among Christians, and
none other, for that were to binde Gods people
111

unto the yoke and burthen of Moises policie,
ye it were the very way to bring vs which are
in libertie by the freedome of Christes Gospel
into the bondage of the lawe againe, which God
hath that any man shold attempt or purpose.
But to this ende it serueth, to shew howe farre the
order of fasting nowe vsed in the Churche at this
daye, differeth from that which then was vsed.
Gods Churche ought not, neither may it be so
tun to that or any other order now made, or here-
after to be made and devised by thauuthoritie of
us, but that it may lawfully for iust causes, alter,
change, or mitigate those Ecclesiastical decrees &
orders, yea recede wholy from them & breake the
when they tend either to superstition, or to impi-
etie, whē they draw the people from God, rather
then worke any edification in them. This aucto-
rifie Christ him selfe vsed, and left it vnto his
Churche. He vsed it I saye: for the order or decree
made by the Elders for washing oft times which
was diligently obserued of the Jewes: Yet ten-
ding to superstition, our Sauour Christ altered
and chaunged the same in his Churche, into a
profitable Sacrament, the Sacrament of oure
regeneration or newe birth. This auctoritic to
mitigate lawes and decrees Ecclesiastical, the
Apostles practised, when they, writing from Hier. Actes.15
Antioch, vnto the congregation that was at
Antioch, signified vnto them that they woulde
not laye anye further burthen vpon them, but
these necessaries: That is, that they shuld abstain
from thinges offered vnto Idols, from blud, from
that which is strangled, and from fornication,
¶ n ii notwith-

The second part of the Sermon

Tripartite
hist.lib.9
cap.38.

notwithstanding that Moises law required manye other obseruaunces . This authoritie to chaunge the orders, decrees, and constitutions of the Church, was after thaponstles time vsed of the fathers about the maner of fasting , as it appereth in the Tripartite historie , where it is thus written . Touching fasting , we find that it was diuersly vsed in diuers places by diuers men . In they at Rome fast three weeke together betwix Easter, sauynge vpon Saterdaies and Sundays which fast they call Lent . And after a fewe hundreth in the same place it foloweth : They haue not all one uniforme order in fasting . For some do fast and abstaine both from fishe and fleshe . Some wher they fast eat nothing but fish . Others ther are, which when they fast, eate of al water foules aswell as of fishe , groundyng them selues vpon Moises, that such foules haue their substance of the water , as the fishes haue . Some others when they fast, wil nether eate herbes nor egges . Some fasters there are that eate nothing but dry bread . Others when they fast , eate nothing at all, no not so much as dry bread . Some fast from all maner of foode, till night, and then eate without making any chioise or difference of meates . And a thousand such like diuers kindes of fasting maye be founde in diuers places of the world, of diuers men diuersly vsed . And for al this great diuersitie in fasting, yet charitie the bond of Christian peace was not broken . Neither did the diuersitie of fasting , breake at any time their agrement and concord in faith . To abstaine sometime fro certaine meates, not because the

Euse.li.5
cap.24.

meates are euill, but because they are not ne-
cessarie. This abstinenſe (saith Saint Auguſtin) Dogm. Eccl. 1. v. 1. And to reſtraine the uſe of meates cleaſt. v. 2. when neceſſtie and time ſhal require this (saith cap. 66. v. 3. he which properlie perteineth to Chriſtian men.

Ye haue heard good people, firſte that
cōman wōlfes are bounden in coniēſſe
wōlgy p̄inces lawes, which are not repugnant
wōlgy lawes of God. Ye haue alſo heard, that
Churche is not to bounde to obserue any
other lawe, or decree made by man, to prescribe a
time in religion: but that the Churche hath
no power and auuthoritie from God, to chaunge
and alter the ſame when nede ſhal require, which
hath bene shewed you by the example of our Sa-
viour Chriſt, by the practiſe of the Apoſtles, and
of the fathers ſince that time.

Howe ſhalbe shewed brieſelye what time is
meet for fasting, for all times ſerue not for al thin-
gs. But as the wiſe man ſaith: All thinges haue
their times. There is a time to wepe, and a time Eccle. 3.
again to laugh, a time to mourne, and a time to
mirth. Our Sauiuour Chriſt excused his Di-
ſciples, and reprooued the Phariseys, because they
nither regarded the uſe of fasting, nor conſide-
red what time was meete for the ſame. Whiche
he teacheth in his awnſwere, ſayinge: The
children of the mariage can not mourne while Path. 9.
the bridegrome is with them. Their question
was of fasting, his awnſwere is of mourning,
telling vnto them plainly, that the outward
uſe of the bodye, is no faste before God, excepte
it be accompanied with the inwarde fast, which

The second part of the Sermon

is a mourning and a lamentation in the daye
as is before declared. Concerning the time of the
Matt. 9. King, he sayeth: The dayes will come, wherenthe
Luke. 5. Bridegrome shalbe taken from them, in thos
dayes they shall fast. By this it is manifest, that
it is no time of fasting, while the mariage lasteth
and the bridegrome is there present. But when
the mariage is ended, and the bridegrome gone,
then is it a meete time to faste. Nowe to make
plaine vnto you what is the sense and meaning
of these wordes: We are at the mariage, and
againe, the bridegrome is taken from vs. Ye shal
note, that so long as God reueleth his mercyness
to vs, and geneth vs of his benefites eyther spir-
ituall or corporall, we are saide to be with the
bridegrome at the mariage. So was that good
olde father Jacob at the mariage, when he un-
derstode that his son Joseph was aliue, and rui-
led all Egypt vnder king Pharao. So was Da-
uid in the mariage with the bridegrome, when
he had gotten the victory of great Goliah, and
had smitten off his head. Judith and all the peo-
ple of Bethulia, were the children of the wed-
ding, and had the bridegrome with them, when
God had by the hande of a woman, slaine Holo-
fernes, the graunde Captaine of the Assirians
hoste, and discomfited all their enemies. Thus
were the Apostles the children of the mariage,
while Christ was corporally present with them, &
defended them from all daungers, both spirituall
and corporal. But the mariage is said then to be
ended, and the bridegrome to be gone, wherenthe
mighty God smiteth vs with affliction, and see-

unto lemans in the middest of a number of
aduersities. So God sometime striketh man wi-
thly, with sundry aduersities, as trouble of
mind, losse of frends, losse of goods; long and dan-
gerous sickenesse, &c. Then is it a bosome time, for
man to humble himselfe to almighty God,
by fasting; and to mourne and bewaile his sins
with a sorrowfull heart, and to praye unfaimedly,
sayng with the Prophete David: Turne away
my face, O Lorde, from my sinnes, and blot out
of thy remembraunce all mine offences: Againe
when God shall afflict a whole Region or Coun-
try with warres, with famine, and pestilence,
with straunge diseases, and unknowen sickenes-
se, and other such like calamities: then is it
then for all states and sortes of people, high, and
lowe, men, women and children, to humble them-
selves by fasting, and bewaile their sinnefull li-
ving, before God, and praye with one common
oice, sayinge thus, or some other such like praier:
Be fauourable O Lorde, be fauourable vnto thy
people, whiche turneth vnto thee, in weeping, fa-
stinge, and praying, spare thy people whom thou
hast redemed with thy precious bloud, and suffer
not thine inheritance to be destroid, and brought
to confusion.

*fasting thus vsed with prayer, is of great effi-
cacy, and waieth much with God. So the Angell
Raphael told Tobias. It also appeareth by that,
which our Sauiour Christe aunswere to his
disciples, demaunding of him, why they could
not caste foorth the euill spirite out of him that
was brought vnto them. This kinde (saith he) is*

Psal. 51

Tob. 12

An iiii not

The second part of the Sermon

not taste dat, but by fasting , and praier . Howe
auayable faste is , howe muche it waerth with
GOD , and what it is able to obteine at his
hande , can not better be set forth , then by opening
vnto you , and laying before you , some of those
tyme thinges , that haue bene brought to passe by
it . Fasting was one of the meanes whereby al
mighty God was occasioned to alter the thynge
whiche he had purposed , concerning Ahab for
murdering the innocent man Naboth , to possesse
his vineyard . God spake vnto Elia , saying : Go
thy way , and say vnto Ahab , hast thou killed , and
also gotten possession : Thus saith the Lorde . In
the place where dogges lyched the bloud of Na-
both , shall dogges euene liche thy bloud also . Be
holde , I will bring euill vpon thee , and will
take awaye thy posterite . Yea , the dogges shall
eate him of Ahab s stocke , that dieth in the C-
tie , and him that dieth in the fieldes , shall the
fowles of the ayre eate .

3. Reg. 21

This punishment had almighty GOD de-
termined for Ahab in this world , and to destroy
all the male kinde that was begotten of Ahab s
body , besides that punishment whiche shoulde
have happened vnto him in the world to come .
When Ahab had heard this , he rent his clothes , and
put sackclothe vpon him , and fasted , and lay
in sackclothe , and went barefooted . Then the
worde of the Lorde came to Elia , saying : Son
thou howe Ahab is humbled before me ? Because
he submitteh him selfe before me , I will not
bringe that euill in his daies , but in his somes
daies , will I bring it vpon his house . Although
Ahab

and, through the wicked counsell of Jezebel
his wife, hadde committed shamefull murder,
and against all right, disherited, and disposse-
sd for ever Nabothes stocke, of that vinearde:
Upon his humble submission in harre unto
GOD, whiche he declared outwardly, by
putting on sackeclothe, and fasting, GOD
trounged his sentence, so, that the punishment
whiche he had determined, fell not vpon Ahab
house in his time, but was deferred vnto the
daies of Joram his sonne. Here we may see, of
what force our outward fast is, when it is accom-
panied with the inward fast of the minde, which
is, (as is saide) a sorrowfulnes of hart, detesting,
and bewayling our sinnefull doinges. The like is
to be scene in the Ninevites. For when God had
determined to destroy the whole Citie of Nineve,
and the time which he had appointed, was euen
nowe at hande, he sent the Prophete Jonas to
saye unto them: yet fortie daies, and Nineve shall
be ouerthowen. The people by and by, beleued
God, and gaue themselves to fasting. Yea, the
kinge by thaduise of his Counsell, caused to be
proclaimed, saying: Let neither man nor beast,
bullocke, nor shepe, taste any thing, neither frede,
nor drinke water. But let man and beast, put on
sackecloth, and crie mightelie vnto God. Yea, let
every man turne from his euill way, and from
the wickednesse that is in their handes. Who
unlesse, if God will turne, and repente, and turne
away from his fierce wrathe, that we peryshe
not. And vpon this their hartie repentaunce,
they declared outwardly with fasting, renting of
their

Jonas. 3.

The second part of the Sermon

their clothes, putting on sackcloth, and smot-
ling them selves with dust & ashes, the scripture
saith: God sawe their workes, that they turned
from their euill waies, and God repented of the
evil that he had said that he would do vnto them
and he did it not. Nowe beloued, ye haue hard
fynt; what fasting is, aswell that which is out-
ward in the bodie, as that which is inward in
the hart. Ye haue harde also, that there are three
endes or purposes, wherewnto, yf our outward
fast be directed, it is a good worke, that God is
pleased with. Thirdly, hath bene declared, what
time is most mete for to fast, either privately, or
publiquely. Last of all, what things fasting hath
obtained of God, by the examples of Ahab, and
the Minuites. Let vs therfore (dearely beloued)
seing there are many more causes of fasting, and
mourning, in these our daies, then hath bene of
many yeres heretofore, in any one age, endeour
our selues, both inwardly in our hartes, and also
outwardly with our bodies, diligently to exercise
this godly exercise of fasting, in suche sorte and
maner, as the holy Prophetes, the Apostles, and
diuers other devout persons, for their time, vied
the same. God is nowe the same God that was
then, God that loueth rightheousnes, and that hat-
teth iniquitie, God which willetteth not the death
of a sinner, but rather that he turne from his
wickednes and liue, God that hath promised to
turne to vs, yf we refuse not to turne vnto him.
Yea, yf we turne our euill workes, from before
his eyes, ceasse to do euill, learne to do well, sette
to do right, relieue the oppressed, be a right iudge
to

to the fatherlesse, defend the widowe, breake our
bread to the hungry, bring the poore that wan-
der into our house, clothe the naked, and dispise
not our brother which is our owne fleshe: Then
call thou call (saith the Prophet) and the Lorde
will answer, thou shalt saye, and he shall saye,
I am Yea, God which hard Ahab and the
Amrites, and spared them, will also heare our
mayers, and spare vs, so that we after their ex-
ample, will unfaignedly turne unto him; yea he
will blesse vs with his heavenly benedictions,
the time that we haue to tarry in this worlde,
and after the rase of this mortall life, he
will bring vs to his heavenly king-
dome, where he shall reigne.

in everlastinge blessed-
nesse with our

Sauour
Christe, to whom with the father,
and the holy Ghost, be all ho-
nor and glory for
ever and ever.

Amen.



G + D



**AN Homilie against Gluttonie
and Dronkennes.**



Titu.2

Titu.2

1.Pet.5

E haue hearde in the former Sermon, wel beloued, the descriptiōn and the vertue of fastynge with the true vse of the same. Howe ye shall heare howe soule thing gluttony and dronkennes is before God, the rather to moue you to vse fastynge the more diligently. Underſtānd ye therfore that almighty God, to thend that we might kee our selues undefiled, and serue him in holynes and righþeousnes, according to his woorde, hath charged in his ſcriptures, ſo manye as loke for the glorious appearing of our Sauiour Christ, to leade their liues in all sobrietie, modeſtie, and temperaunce. Wherēby we may learne howe necessary it is for euery Christian that will not be founde unready at the comming of our Sauiour Christ, to liue sober minded in this preſent world. Forasmuche as otherwiſe being unready, he can not enter with Christ into glory. And being unarmēd in this behalfe, he muſt nedes be in continuall daunger of that cruell aduersary the roaring Lion, againſt whom the Apostle Peter warneth vs to prepare oureselues in continuall sobrietie, that we maye reſiſt, beyng ſtedfast in faith. To the intent therefore that this sobernes may be vſed in al our behaviour, it ſhalbe expedient for vs to declare vnto you how much all kind of excedeſſe offendeth the maiestie of almighty God,

and

and howe gryuously he punishment immoderate
abuse of those his creatures, which he ordeined
to the maintenance of this our needy life, as
vices, drinke, and apparell. And againe, to
cure the noysome diseases and great mischieves
commonly do folowe them that inordinate-
lye by themselves to be carried headlong with
pleasures, as are ioyned eyther with dain-
ne and overlarge fare, or els with costlye and
voluminous apparell.

And fyrl, that ye may perceyue howe detesta-
blye and hatefull al excesse in eating and drinking
before the face of almighty God, ye shall call
to mind what is written by Saint Paule to the
Galathians, where he numbreteth gluttonie and
drunkennes among thole horrible crimes, with
the which (as he saith) no man shall inherite the
kingdome of heauen. He reckeneth them among
the deedes of the fleshe, and coupleth them with
Idolatrie, whoredome, and murder, which ar the
greatest offences that can be named among men.
For the fyrl spoyleth God of his honour, the se-
cond defyleth his holy Temple, that is so wit, our
owne bodies, the third maketh vs companions
of Cain, in the slaughter of our brethen, and
who so committeth them as Saint Paule saith,
cannot inherite the kingdome of God. Certain-
ly that sinne is very odious and lothsome before
the face of God, which causeth him to tourne his
marurable countenaunce so farre from vs, that
he shoulde cleane barre vs out of the dores, and
barre vs of his heaueny kingdome. But he so
mangaboreth al beastly bankeeting, that by his
sonne

Gala. 5

Luk. 6.

101. The Sermon against

sonne our Salvior Christ in the Gospell, he declareth his terrible indignation against all helpe Gods, in that he pronounceth them accursed, saying: Wo be to you that are full, for ye shall hunger. And by the Prophete Esay, he crieth out: Wo be to you that rise by early, to geue your selues to dronkennesse, and set all your mindes so on drinking, that ye sitte swearing theron vntill it be night. The Harpe, the Lute, the Shalme, and plentie of wine are at your feastes, but the workes of the Lorde ye do not beholde, neither consider the workes of his handes. Wo be vnto you that are strong to drinke wine, and are mightie to aduaunce dronkennes. Here the Prophete plainly teacheth, that feasting and banqueting, maketh men forgetfull of their dutie towardes God, when they geue them selues to all kindes of pleasures, not considering nor regarding the workes of the Lorde, who hath created meates and drinckes, as Saint Paul saith, to be receiued thankefullly of them that beleue and know the truth. So that the very beholding of these creatures (being the handyworke of almighty God) might teache vs to vse them thankfullly, as God hath ordeined. Therfore they are without excuse before God, which either by thilic feede them selues, not respecting the sanctification which is by the word of God and praier; or els vnthankfullly abuse the good creatures of God, by surfitting and dronkennes, forasmuch as Gods ordinaunce in his creatures plainly forbiddeth it. They that geue them selues theron to bibbing and banqueting, being altogether with-

Without consideration of Gods iudgements,
are sodenly oppressed in the day of vengeance.
And thereof our Sauour Christe warneth his
disciples, saying: Take heede to your selues,
that at any time your harts be overcome with sum-
ming and dronkennes, and cares of this world,
and so that day come on you bwares. Whosoe-
ver then will take warning at Christe, let him
take heede to him selfe, lest his harte being over-
whelmed by surfetting, and drowned in dronken-
nes, he be taken bwares, with that vntis-
tiliaunt, whiche thinking not on his mai-
stres comming, beganne to smite his fellowe-
servantes, and to eat and drinke, and to be
dronken, and being sodenlye taken, hath his
ile rewarde with vnbeleuinge hypocrites.
They that vse to drinke depely, and to feede at ful
(swallowing themselues in al kind of wickednes)
are brought a slepe in that slombring forgetful-
nes of Gods holy will and commaundementes.
Therefore almighty God crieth by the Prophet
Sol: Awake ye dronkards, wepe and loule all ye
drinkers of wine, because the newe wine shall be
pulled from your mouth. Here the Lord terribley
threatneth to withdraw his benefites from such
as abuse them, and to pul the cup from the mouth
of Dronkardes. Here we may learne, not to slepe
in dronkennesse, and surfetting, lest God deprive
us of the vse of his creatures, when we vnkind-
ly abuse them. For certaintely, the Lord our God
will not onely take away his benefites, when
they are vnthankfully abused: but also in his
wrath and heauy displeasure, take vengeance on
suche

Luke.2

Luke.12

Joell.1

Gene. 3

suche as immoderately abuse them. If our parents, Adam and Eve, hadde not obeyd their greedie appetite, in eating the forbbiden fruite, neyther had they loste the frution of Gods benefites, which they then enjoyed in paradise, neither had they brought so many mischiefs, both to them selues, and to all their posteritie. But when they passed the bondes that God had appointed them, as unworthe of Gods benefites, they are expelled and driven out of paradise, they may no lenger eate the frutes of that garden, whiche by excesse, they had so muche abusid, as transgressours of Gods commaunderement, they and their posteritie are brought to a perpetuall shame and confusion, and as accursed of God, they muste nowe sweate for their living, whiche before had abundance at their pleasure. Euen so, yf we in eating and drynking proceede, when God of his large liberalitie sendeth plentie, he will soone chaunge plentie into scarcenesse, and where as he gloriid in fulnesse, he will make vs emptie, and confound vs with penury, yea, we shall be compelled to laboure and traueile with paines, in seeking for that, whiche we sometime enjoyed at ease. Thus the Lord will not leaue them unpunished, whiche notwithstanding his workes, folowe the lust and appetit of their owne hantes. The patriarche Noah whome the Apostle calleth the Preacher of rightedousnesse, a man exceedinglye in Goddes fauour, is in holy Scripture made an example whereby we may learene to auoide drunkennes, for when he had powred in wine more than

Gene. 3
Noah.

was conuenient, in filthie maner he laye naked
in his tent, his priuities discouered, and wheras
sometime he was much esteemed, he is nowe be-
come a laughing stocke to his wicked son Cham,
no small grieve to Sem and Iapheth his other
two sonnes, whiche were ashamed of their fa-
thers beastly behauour. Here we may note, that
wantonnesse bringeth with it shame and deri-
son, so that it never escapeth unpunished. Lot in
this maner, being ouercome with wine, commit-
th abominable incest with his owne daugh-
ters. So will almighty God geue ouer dronkar-
des, to the shamefull lustes of their lewd heartes.
Here is Lot by drinking, fallen so farre beside
himselfe, that he knoweth not his owne daugh-
ters. Who would haue thought that an old man
in that heauy case, hauing lost his wife, and all
that he had, whiche had seene euen nowe Gods
angraunce in fearefull maner declared on the
cities, for their vicious living, shoulde be so
farre past the remembrance of his duetie? But
men ouercome with drinke, are altogether mad,
as some sayeth. He was deceived by his daugh-
ters, but nowe many deceiueth them selues, never
thinking that God by his terrible punishments
will auenged on them that offend by excesse. It
is no small plague that Lot purchased by his
wantonnesse. For he had copulation moste filthie
with his owne daughters, whiche conceyued
thereby, so that the matter is brought to light,
it can no lenger be hidde. Two incestuous chil-
dren are borne, Ammon, and Moab, of whome
are two nations, the Ammonites and Moa-

Gen. 3.
Lot.

Epist. 84

D o i b i t e s ,

The Sermon against



2. Sa. 13

Ammon

Judi. 19

1. Mac. 19

Ero. 32

1. Cor. 10

bites, abhorred of God, and cruell aduersaries to his people the Israelites. Lo, Lot hath gotten to him selfe by drinking, sorowe and care, with perpetuall infamie and reproche vnto the worldes ende. If God spared not his seruaunt Lot, being otherwise a godlye man, nephewe vnto Abraham, one that interteined the Angels of God. What will he do to these beastlye bellye slauers, whiche, boide of all godlynesse or vertuous behauour, not once, but continually daye and night, geue them selues whollye to bibbing and banqueting? But let vs yet further beholde the terrible examples of Gods indignation against such as greedyly folowe their unsatiable lustes. Ammon the sonne of Dauid, feasting him selfe with his brother Absolon, is cruellye murdred of his owne brother. Holophernes a valiant and mightie Captaine, being ouerwhelmed with wine, hadde his head striken from his shoulders by that seely woman Judith. Simon the hye Priest, and his two sonnes Matathias and Iudas, being intertayned by Ptolomie the sonne of Abobus, who hadde before maried Simons daughter, after much eating and drinking, were traiterously murdred of their owne kinsman. If the Israelites had not geuen them selues to bellye cheere, they had never so often fallen to Idolatrye. Neither woulde we at this daye be so adicte to superstition, were it not that we so much esteemed the filling of our bellies. The Israelites when they serued Idols, sat downe to eate and drinke, and rose again to play, as the Scripture reporteth. Therefore, seeking to serue their bellies.

bellies, they forsake the seruice of the Lorde their God. So are we drawn to consent unto wickednes, when our heartes are ouerwhelmed by drönkennesse and feasting. So Herode setting his minde on banquetinge, was content to gaunt, that the holy man of God John Baptist, woulde be beheaded, at the request of his whores daughter. Had not the riche glutton bene so gredige geuen to the pampering of his bellye, he woulde never haue bene so unmercifull to the poore Lazarus, neither had he felt the tormentes of unquenchable fyre. What was the cause that God so horribly punished Sodome and Gomorrah, was it not their proud banquetting and continual ydlenes, which caused them to be so lewd of life, and so unmercifull towardes the poore? What shall we nowe thinke of the horrible exisse, whereby so many haue perished, and bene brought to destruction? The great Alexander, after that he hadde conquered the whole worlde, was him selfe ouercome by drönkennesse, in so muche, that being dronken, he slew his faithful friend Clitus, wherof when he was sober, he was much ashamed, y for anguish of hert he wished death. Yet notwithstanding, after this, he lefte not his banquetting, but in one night swilled in somuch wine, that he fell into a feuer, and when aby no meanes he woulde abstaine from wine, within fewe dayes after, in miserable sorte he ended his life. The conquerour of the whole worlde is made a slave by exesse, and becommeth so madde, that he murthereth his deare lym, he is plagued with sorowe, shame, and grieve

Mat.14.

Luke.16.

Eze.16

Alexand.

The Sermon against

I. Cor. 10



griefe of hart, for his intemperauncie, yet can he
not leauie it, he is kept in captiuitie, and he which
sometime had subdued many, is become a subiect
to the vile belly. So are dronkardes and gluttons
altogether without power of them selues,
and the more they drinke, the drier they wan,
one banquet prouoketh another, they studie to
fill their greedy stomackes. Therfore it is com-
monlye saide, a dronken man is alwaies dry,
and a gluttons gutte is never filled. Unsatiisfie-
truely are the affections and lustes of mannes
harte, and therefore we muste learne to bydell
them with the feare of God, so that we yelde not
to our owne lustes, lest we kyndle Gods indig-
nation against our selues, when we seeke to
tissie our beastlye appetite. Saint Paule tes-
cheth vs, whether we eate or drinke, or whatso-
uer we do, to do all to the glorie of God. Where he
appointeth, as it were by a measure, howe muche
a man may eate & drinke, that is to wit, so muche
that the minde be not made sluggishe, by crow-
ming in meate, and powring in drinke, so that it
can not lift by it selfe to the praise and glorie of
God: Whatsoever he be then, that by eating and
drinking makes him selfe vnlustie to serue God,
let him not thinke to escape vnpunished.

Ye haue harde howe muche almighty God tes-
tith the abuse of his creatures, as he him-
selfe declareth, as well by his holy word, as also by
the fearefull examples of his iuste iudgements.
Nowe, yf neither the word of God can restraint
our raging lustes and greedy appetites, neyther
the manyfeste examples of Gods vengeance

frat

farre vs from riotous and excessive eating and
drinking, let vs yet consider the manyfolde mis-
chiefes that proceade therof, so shall we know the
medy by the fruities. It hurterth the body, it infec-
teth the mind, it wasteth the substance, and is
noyful to the neighbours. But who is able to ex-
presse the manyfolde daungeres and inconuenien-
ces, that folowe of intemperate diete? Oft com-
meth sodaine death by banqueting; sometime the
membranes are dissolved, and so the whole body is
brought into a miserable state. He that eateth and
drinketh unmeasurably, kindleth oft times suche
an unnaturall heate in the body, that his appe-
tite is prouoked thereby to desire more then it
shuld, or els it ouercommeth his stomacke, and
hylleth all the body full of sluggishnes, makes it
vnlustie and vnfitte to serue either God or man,
not nourishing the body, but hurting it, and last of
all bring many kinds of incurable diseases, wher-
of ensueth sometimes desperate death. But what
would I neede to say any more in this behalfe?
for except God blesse our meates, and geue them
strength to feede vs, againe, except G D geue
strength to nature to digeste, so that we may take
profit by them, either shall we filthilie vomite
them vp againe, or els shall they ly stinking in
our bodies, as in a lothesome sinke or canell, and
aduerstly infect the whole body.
In a certayne place, the blessing of God is so farre from
suche as vs riotous banquetting, that in their
houses be sometymes seene the expresse tokenes of
the intemperancie. As Salomon noteþ in
his proverbes. To whom is wo (saith he) to
Do iii whom

Do iii whom

The Sermon against

whom is sorowe: to whom is strife: to whom is brawling: to whom are woundes without cause: and for whom is the readnesse of eyes: even to them that tarrye longe at the wine. Marke I beseeche you the terrible tokenes of Gods indignation. Wo and sorowe, strife and brawling, woundes without cause, disfigured face, and redness of eyes, are to be looked for, when men set them selues to excesse and gurmaundise, deuising all meanes to encrease their greedie appetites, by tempering the wine and sawsing it in suche sort that it maye be more delectable and pleasaunt vnto them. It were expedient that suche delicate persons shoulde be ruled by Salomon, who in consideration of the foresaide inconueniences, forbiddeth the very sight of wine. Looke not vpon the wine (saith he) when it is red, and when it sheweth his colour in the cuppe, or goeth downe plaesantly. For in the ende therof, it will bite like a Serpent, and hurte like a Cockatrice. Thine eyes shall looke vpon straunge women, and thine heart shall speake lewde thinges, and thou shalt be as one that sleepeth in the midde of the Sea, and as he that sleepeth in the topp of the masse. They haue striken me shalte thou saye, but I was not sicke, they haue beaten me, but I felte it not, therefore will I seeke it yet ful. Certainly, that must nedes be verye hurtfull which biteth and infecteth like a poisoned Serpent, whereby men are brought to filthye contumacion, which causeth the heart to devise mischiche. He doubtlesse is in greate daunger that sleepeth in the middest of the Sea, for soone is he ouer whelmed.

whalmed with wauers. He is like to fall sodenlye
that sleepeth in the toppe of themasse. And surely
he hath loste his senses, that can not feele
whom he is striken, that knoweth not when he is
dosten. So surfeiting and dronkennes bites by
the bellye, and causeth continuall gnawing in
the stomacke, bringes men to whoredome and
lidenesse of heart, with daungers unspeakable,
so that men are bereued and robbed of their sen-
ses, and are altogether without power of them-
selves. Who seeth not nowe the miserable estate,
whereinto men are broughte by these soule fil-
thy monsters, Gluttonie and Dronkennes. The
bodye is so muche disquieted by them, that as
yis the sonne of Sirach affirmeth, the vnsa-
table feeder never sleepeth quietlye, suche an un-
measurable heate is kindled, whereof ensueth
continuall ache and paine to the whole bodye.
And no lesse truelye is the minde also annoyed
by surfeitinge banquettis. for sometimes men
stricken with frensie of minde, are brought
in maner to neere madnesse, some ware so bru-
tie and blockishe, that they become altogether
out of understanding. It is an horrible thing
that any man shoulde mayme himselfe in anye
umber. But for a man of his owne accordē to
lose him selfe of his wittes, is a mischiefe in-
numerable. The Prophete Osey in the fourth
Chapiter sayeth, that wine and dronkennes ta-
keth awaye the heart. Alas then, that anye man
should yelde unto that, whereby he might bereue
himselfe of the possession of his owne heart. Wine
woman, leade wise men out of the waye, and
surfeitinge bringeth

Eccl. 31

Osey.4

Eccl.19

The Sermon against

Cecle. 31

Pro. 31

De repub.
Lib. 3.

byng men of vnderstandinge to reprove and
shame, sayeth Iesus the sonne of Sirach. Yea,
he asketh what is the life of man, that is ouer-
come with dronkennes. Wine dronken with-
esse, maketh bitternes of minde, and causeth
brawling and strife. In Magistrates it causeth
crueltie in steade of iustice, as that wise philoso-
pher plato perceiued right well, when he affir-
med that a dronken man hath a tirannous hart,
and therefore will rule all at his pleasure, con-
trary to righte and reason. And certaintely dron-
kennes maketh men forget both lawe and equi-
tie, whiche caused King Salomon so straightlye
to charge that no wine shoulde be geuen unto
rulers, least peraduenture by drinking they los-
get what the lawe appointed theyn, and so
chaunge the iudgement of all the children of the
poore. Therefore, amonge all sortes of men, excel-
lue drinking is moste intollerable in a Magi-
strate, or man of authoritie, as plato sayth, for
a dronkarde knoweth not where he is him selfe.
Yf then a man of authoritie shoulde be a dron-
karde, alas howe might he be a guide vnto other
men, standing in nede of a gouernour him selfe.
Besides this, a dronken man can kepe nothinge
secrete, manye fonde, foolishe, and filthie wordes
are spoken when men are at their banckettes.
Dronkennes (as Seneca affirmeth) discouereth all
wickednes, and bringeth it to light, it remoueth
all shamefastnes, and increaseth all mischiche.
The proude man being dronken, uttereth his
pride, the cruell man his crueltie, and the enu-
ious man his envy, so that no vice can lie hid in a
dronkarde.

monard. Moreouer, in that he knoweth not
him selfe, fumbleth and stambereth in his speche,
angereth to and fro in his going, beholdeth no-
thing stedfastlye with his staring eyes, beleueth
not the house runneth rounde about him. It is
evident, that the minde is brought cleane out of
frame by excessiue drynking, so that whosoever is
druued by wine or stronge drinke, becommeth
as Salomon saith, a mocker, or a madde man, so
that he can never be wise. If anye man thinke
that he may drinke much wine, and yet be well
in his wittes, he maye aswell suppose, as Seneca
saith, that when he hath dronken poison, he shall
not dye. For wheresoever excessiue drinking is,
there must nedes folowe perturbation of minde,
and where the belly is stuffed with daintie fare,
then the mind is oppresed with slothful sluggish-
nes. A full belly maketh a grosse vnderstanding,
with Saint Barnard, and much meat maketh
a weary mind. But alas, nowe a dayes men passe
little either for body or minde, so they haue world-
ly wealth and riches abounding to satisfie their
unmeasurable lustes, they care not what they do.
They are not ashamed to shewe their dronken fa-
ces, and to playe the madde men openlye. They
think them selues in good case, and that all is
well with them yf they be not pinched by lacke
and pouertie. Least anye of vs therefore might
take occasion to flatter him selfe in this beastly
kinde of exesse, by the aboundaunce of richesse,
lets call to minde what Salomon writeth in
the ri. of his prouerbes. He that loueth wine
and daintie fare, shall never be riche, sayeth he. And

Prov. 29

Ad sorore
sermon, 24

P. 20. 23.

iii.

TOP

The Sermon against

Pron. 23; in the. xxxiii. Chapter, he maketh a behemente
hortation, on this wise. Kepe not companie with
dronkardes and gluttons, for the glutton and
dronkard shal come to pouertie. He that draweth
his patrimonie through his throte, and eateth
and drinke more in one houre, or in one day,
then he is able to yearne in a whole weke, must
nedes be an bithrift and come to beggerie. But
some will saye, what nedeth any to find faulte with
this? he hurteth no man but him selfe, he is no
mans foe but his owne. In dede I knowe this is
commonly spoken in defence of these beastly belly
gods, but it is easie to see howe hurtfull they are,
not onely to them selues, but also to the common
wealth, by their example. Every one that meteth
them, is troubled with brauling and contentious
language, and oft times raging in beastly lustes
like fedde Horses, they ney on their neighbours
wiues, as Jeremie saith, and defyle their chil-
dren and daughters. Their example is euill to
them among whom they dwell, they are an occa-
sion of offence to many, and whiles they waste
their substance in banqueting, their own hous-
holde is not prouided of thinges necessarie, their
wiues and their children are euil entreated, they
haue not wherwith to relieuue their poore neigh-
bours in time of necessitie, as they might haue,
if they liued soberly. They are unprofitable to
the common wealth, for a dronkarde is neither
fit to rule, nor to be ruled. They are a slander to
the Church or congregation of Christ, and there-
2. Tim. 5 fore Saint Paule doth excommunicate them a-
mong whoremongers, Idolaters, couetous per-
sons

sins, and extortioneſ, forbidding Christians to
ate with any ſuche. Let vs therfore, good people,
abſtene every one of vs, all intemperancie, let
whole sobrietie and moderate diet, ofte geue our
times to abſtinence and fasting, wherby the mind
of man is more lyft vp to God, more redy to all
godly exerciſes, as praier, hearing and reading of
Gods worde, to his ſpirituall comfort. Finally,
whooeuer regardeth the health and ſaſtie of his
owne bodie, or wiſheth alwaies to be well in his
wites, or desireth quietnes of minde, and abhor-
nithurie and madnes, he that woulde be riche,
and escape pouertie, he that is willing to liue
without the hurt of his neighbour, a profitable
member of the common wealth, a Christian with
out ſlaunger of Christ and his Churche: let him
abſtene all riotous and exceilue banqueting, let
him learene to keepe ſuch measure as behoueth
him that profelleth true godlynes, let him

folowe Sainct Paules rule, and ſo

eate and drinke, to the glorie

and praife of God, who

hath created all

thinges

to be soberly uſed, with thankes

geuing, to whom be all

honour and glo-

rie for euer.

Amen.

20.20

**A N Homilie against excesse
of Apparell.**



Here ye haue heretofore bene
excited and styrred to vse tempe-
raunce of meates and drinke,
and to auoyde thercesse therin,
many waies hurtfull to the stat
of the common wealth, and ab-
odious before almighty God, being the authour
and geuer of suche creatures, to comforte and
stablisse our frayle nature, with thankes unto
him, and not by abusing of them to prouoke his
liberalitie to seuere punishing of that disorder.
In like maner it is conuenient that ye be ad-
monished of another foule and chargeable ex-
cesse: I meane of Apparell, at these daies so ou-
ragious, that neither almighty God by his wyp
can stay our proud curiositie in the same, neithir
yet godly and necessarie lawes made of our Prin-
ces, and oft repeated with the penalties, can bi-
dle this detestable abuse, wherby both God is o-
penly contemned, and the Princes lawes many-
festly disobeied, to the great perill of the Realme.
Wherfore, that sobrietie also in this excesse may
be espied among vs, I shal declare vnto you, both
the moderate vse of apparell, approued by God
in his holy worde, and also the abuses thereof,
which he forbiddeth and disalloweth, as it may
appeare by the inconueniences which dayly en-
crease by the iust iudgement of God, where that
measure is not kept, which he him selfe hath ap-
pointed. If we consider the ende and purpose,
where

wherunto almighty God hath ordeined his creatures, we shall easily perceave, that he alloweth vs apparell, not onely for necessities sake, but also for an honest comlynes. Euen as in hearbes, trees, and sundrye fruities, we haue not onely diuers necessary bles, but also the pleasant sight and sweete smell to delight vs withall, wherein we maye beholde the singuler loue of GOD to mannes mankind, in that he hath prouided both to helpe our necessities, and also to refreshe our sensis with an honest and moderate recreation.

Therefore Dauid in the C. iiiii. psalme, confessing Goddes carefull prouidence, sheweth that GOD not onely prouideth thinges necessarye for men, as hearbes and other meates, but also such thinges as maye reioise and comforte, as wine to make glad the heart, oyles and oyntmentes to make the face to shine. So that they are altogether past the limites of humanitie, which yelinge onely to necessitie, forbid the lawefull fruition of Goddes benefites.

With whose traditions we may not be led, yf we geueeare to Saint Paul, who writing to the Collossions, willeth them not to harken vnto suche men as shall say, walke not, taste not, handle not, superstitiously bewraying them of the fruition of Goddes creatures. And no lesse truely ought we to beware, that under pretence of Christian libertie, we take licence to do what we list, auauncing our selues in sumptuous apparell, and despising other, preparing our selues in fine brauerie, to wanton, iude, and vnchaste behauour. To the auoinding whereof, it behoueth vs to be mindefull of fourre

Psal. 104

Coloss.

4. Lessons
lessons

201

The Sermon against

lessons, taught in holy Scripture, whereby we shall learne to temper our selues, and to restraine our immoderate affections, to that measure whiche G D hath appointed. The systre is, that we make not prouision for the fleshe, to accomplish the lustes thereof, with costly apparel, as that harlotte didde, of whom Salomon speketh, Proverbes the seventh, which perfumed her bedde, and deckt it with costlye ornamente of Egyp, to the fulfilling of her lewde luste: but rather ought we, by moderate temperaunce, to cut off all occasions, where by, the fleshe might gette the victorie.

The seconde is written by Saint Paule, in the vi. Chapter of his first Epistle to the Corinthes, where he teacheth vs to vse this world, as though we vsed it not. Wherby he cutteth away, not onely al ambition, pride, and vaine pompe in apparell, but also al inordinate care and affection, whiche withdraweth vs from the contemplation of heauenly thinges, and consideration of our duetie towardes God. They that are muche occupied in caringe for thinges parteining to the bodie, are most comonlye negligent and carelesse in matters concerning the soule. Therefore our Sauior Christe willeth vs not to take thought what we shall eate, or what we shall drinke, or wherewith we shall be clothed, but rather to seeke the kyngdome of G D and the righteousness therin. Wherby we maye learne to beware, lest we vs those thinges to our hinderaunce, whiche God hath ordened for our comfort and furderaunce towards his kyngdome. The third is, that we take in

4 rules.
Rom.13

Pro.7

2 Cor.7

Math.6

3

in good part our estate and condition, and content our selues with that which God sendeth, whether it be muche or litle. He that is ashamed of base and simple attyre, will be prouide of gorgous apparell, yf he may get it. We must learne therefore of the Apostle Saint Paule, both to haue plentie, and also to suffer penurie, remembryng that wee muste yelde accomytes of those thinges whiche we haue receaued, vnto him who abhorreth all excesse, pride, ostentation, and vanitie, who also vterly condempneth and disalloweth whatsoeuer draweth vs from oure dutie towards God, or diminisheth our charitie towardes our neighbours and brethen, whom we ought to loue as our selues. The fourth and last rule is, that euery man beholde and consider hisowne vocation, in as muche as God hath appointed every man his degree and office, with the lunites whereof it behoueth him to kepe hym selfe. Therefore all may not loke to weare like apparell, but euery one according to his degree, as God hath placed him. Whiche, yf it were willed, many one doubtlesse would be compelled to weare a russet coate, whiche nowe ruffeleth in silkes and veluettes, spending more by the yeare in sumptuous apparell, then their fathers minded for the whole reuertue of their landes. But alas now a daies how many may we behold occupied wholly in pampering the fleshe: taking no care at all, but onely howe to decke them selues, setting their affectiō altogether on worldy bauerie, abusing Gods goodnes, when he hath plentie to satissie their wanton lustes, hauing

Phil. 4.

4.

C. 1.

The Sermon against

Dent. 29

having no regarde to the degree wherein God hath placed them. The Israelites wer contented with such apparell as God gaue them , although it were base and simple, and God so blessed them, that their shooes and clothes lasted them somme yeres, yea and those clothes which their fathers had worn, the children were content to vse after warde. But we are neuer contented, and therfore we prosper not , so that most commonly he that ruffleth in his Sables, in his fine furred gowne, corked slippers, trimme bus'kinnes , and warme mittons , is more redy to chill for colde, then the poore labouring man, whiche can abide in the fielde all the day longe , when the North winde blowes, with a fewe beggerly cloutes about him. We are loth to weare such as our fathers hath lefte vs, we thinke not that sufficient or good e nough for vs . We must haue one gowne for the day, another for the night, one long, another short one for winter, another for sommer , one through furred , another but faced , one for the workinge daye, another for the holye daye , one of this colour, another of that colour, one of cloth, another of sylke or Damaske. We must haue chaunge of apparell, one afore dyner, another after, one of the Spanishe fashion , another Turkie , and to be briefe, neuer content with sufficient. Our Saviour Christ bad his disciples they shold not haue two coates: but the most men, farre unlike to his scollers haire their presses so full of apparell, that many knoweth not how many sortes they haue. Which thing caused S. James to pronounce this terrible curse against such wealthy worldlings.

Math. 10

Jacob. 5

Excesse of apparell.

111

So to ye riche men, weepe and honle on your
matchednesse that shall come vpon you, your ri-
ches are corrupte, and your garmentes are moth-
eaten, ye haue liued in pleasure on the earth, and
in wantonnes, ye haue nourished your heartes, as
in the daye of slaughter. Marke I beseeche you,
Saint James calleth them miserable, notwithstanding
their riches and plentie of apparell,
howmuche as they pamper their bodies, to their
owne destruction. What was the riche glutton
the better for his fine fare and costlye apparell?
Did not he nourishe him selfe to be tormented in
hellfyre. Let vs learne therefore to content our
selues, hauing foode and raiment, as Sainct
Paule teacheth, least desiring to be enriched
with aboundaunce, we fall into temptations,
shares, and many noysome lustes, which drowne
men in perdition and destruction. Certaynlye,
suche as delight in gorgeouſ apparell, are com-
monlye puffed vp with pride, and filled with di-
uers vanities. So were the daughters of Sion
and people of Jerusalem, who Esay the Prophet
threatneth, because they walked with stretched
out neckes and wandring eyes, mincing as they
went, and nicelye treading with their feete, that
almightie God shoulde make their heades balde,
and discouer their secrete shame. In that daye,
saith he, shall the Lord take awaye the orna-
ment of the slippers, and the calles, and the
wound attires, and the swete bales, and the brace-
lettes, and the attires of the head, and the slops,
and the hedbandes, and the tablets, and the eare
rings, the ringes, and the mufflers, the costlye
apparell,

Luke.16

1.Tim.6

Esay.3

111
The Sermon against

apparell, and the bailes and wimpels, and the
crisping pine, and the glasses, and the fine lin-
nen, and the hoodes, and the launes. So that
almightie God woulde not suffer his benefites
to be vainely and wantonlye abused, no not of
that people whom he moste tenderly loued, and
had chosen to him selfe, before all other. Holle
truely is the vanitie that is vised amongst vs
in these dayes. For the proude and hautie bo-
mackes of the daughters of Englannde, are so
mainteined with diuers disguised sortes of costly

Apolog.
contra gē-
tes cap. 6. apparell, that as *Tertullian* an auncient fathet
sayeth, there is lefte no difference in apparell, be-
twene an honest matrone, and a common strum-
pet. Pea, manye men are become so effeminate,

that they care not what they spende in disgui-
sing them selues, euer desiring newe toyes, and
inuenting newe fassions. Therefore a certaine
man that would picture euery countrey man in
his accustomed apparell, when he had painted
other nations, he pictured the Englishmē all na-
ked, and gaue him cloth vnder his arme, and bad
him make it him selfe as he thought best, for he
chaunged his fashion so often, that he knewe not
howe to make it. Thus with our phantasticall
deuises, we make our selues laughing stockes to
other nations, while one spendeth his patrimo-
nie vpon pounces and cuttes, an other bestow-
eth more on a dauncing shirt, then might suffe
to bye him honest and comelye apparell for his
whole bodye. Some hange their reuenues about
their neckes, ruffling in their ruffles, and many
a one ieopardeth his beste joint, to mainteine
him

himselfe in sumptuous raiment. And every man nothing considering his estate and condition, seeketh to excell other in costlye attire. Wherby The cause it commeth to passe, that in abounding and ^{of dearth,} plentie of all thinges, we yet complaine of want and penurie, while one man spendeth that which might serue a multitude, and no man di- tributeth of the abounding which he had re- ceaved, and all men excellently waste that which shoulde serue to supplye the necessities of other. There hath bene verye good prouision made against suche abuses, by divers good and wholesome lawes, whiche yf they were practised as they ought to be, of all true subiects, they might in some parte serue to diminishe this raging and riotous exesse in apparell. But alas, there ap- peareth amongst vs little feare and obedience either of GOD or man. Therefore musse we nedes looke for Gods fearefull vengeance from heauen, to ouerthow our presumption and pride, as he ouerthewe Herode, who in his royll ap- parell, forgetting God, was smitten of an alu- gell, and eaten vp of wormes. By which terrible example, God hath taught vs, that we are but wormes meate, although we pamper our selues neare so muche in gorgeus apparel.

Actes.12

Here we maye learne, that whiche Jesus the Sonne of Sirach teacheth, not to be prouide of cloþing and raiment, neither to exalte our selues in the day of honour, because the woorkes of the Lorde are wonderfull; and glorious, secrete and hiddeynen, leachinge vs, with humble-
nes of minde, euery one to be mindefull of

Eccle.ii.

C. 11
The Sermon against

the vocation whereunto God hath called him.
Let Christians therefore endeuour them selues,
to quenche the care of pleasing the fleshe, let vs
vse the benefites of God in this worlde, in such
wyse, that we be not to muche occupied in pro-
viding for the bodie. Let vs content our selues
quietlye with that whiche God sendeth, be it
never so little. And yf it please him to sende
plentie, let vs not ware proude thereof, but let
vs vse it moderately, aswell to our owne com-
forte, as to therelief of suche as stande in neu-
nitie. He that in aboundinge and plentie of ap-
parell, hideth his face from him that is naked,

Esay. 58

despisethe his owne fleshe, as Esay the Prophete
saieth. Let vs learne to knowe our selues, and
not to despise other, let vs remember that we
stande all before the maiestie of almighty God,
who shall iudge vs by his holy worde, wherin he
forbiddeth excesse, not only to men, but also to wo-
men. So that none can excuse them selues, at
what estate or condition soever they be. Let vs
therfore present our selues before his throne, as
Tertullian exhorteth, with the ornamente whi-
ch the Apostles speake of, Ephesians the synt.

Ephe. 6

Chapter, hauing our Loynes girte about with
the veritie, hauing the breast plate of rightensi-
nesse, and shodde with shooes prepared by the Gos-
pell of peace. Let vs take unto vs simplicite, au-
strie, and comlines, submitting our neckes to the
sweete yoke of Christ. Let women be subject to
their husbands, and they are sufficiently attaynd
saieth Tertullian. The wife of one Phisian ha-
then Philosopher, being demaunded why she man-

gath. 11

no golde? She aunswered, that she thought her
husbandes vertues sufficient ornamentes. Howe
muche more ought Christian women, instructed
by the worde of God, content them selues in
their husbandes? Pea howe muche more ought
every Christian to content him selfe in our Sa-
moure Christe, thinking him selfe sufficienclye
garnished with his heauenly vertues? But it
will be here objected and saide of some nice and
vayne women, that all which we do in paynting
our faces; in dying our heere, in embawming
our bodies, in decking vs with gay apparel, is to
please our husbandes, to delyght his eyes, and to
tame his loue towarde vs. O vaine excuse,
and moost shamefull aunswere, to the reproche
of thy husbande. What couldest thou more saye
to set out his foolishenesse, then to charge him
to be pleased and delyted with the deuils tyre?
Who can painte her face, and curle her heere,
and chaunge it into an unnatural colour, but
therin dothe worke reproche to her maker, who
made her? As though she coulde make her selfe
uncomely then God hath appointed the mea-
sures of her beautie. What do these women, but
go about to refourme that whiche God hath
undernot knowing that all thinges naturall is
the woorke of God, and thinges disguised and un-
natural, be the workes of the deuill. And as
though a wise and a Christian husband, should
not to see his wife in suche painted and flo-
ried visions, which common harlots mostly
use to trayne therwith their louers to naugh-
tise; as though an honest woman coulde

The Sermon against

delite to be like an harlot for pleasing of her
bande. Nay, nay, these be but the vaine exault
of such as go about to please rather other
then their husbandes. And such attyses behi
to prouoke her to shewe her selfe abroade, to in
tice others a worthie matter. She must kepe in
bate with her husbande to maintaine such a
parell, whereby she is the worse huswife, then
domer at home to see her charge, and so tem
glete his chyf by geuing great prouocation
her housholde to waste and wantonnes, whi
she must wander abroade to shewe her owne
nitie, and her husbandes foolishnes. By which
her pride, she stirreth vp much enuye of others
whiche be so vainely delited as she is. She doth
but deserue mockes and scornes, to set out all her
commendation in Jewishe and Ethnicke appa
rell, and yet bragge of her Christianitie. She
doth but wast superfluously her husbandes shyn
by such sumptuousnes, and sometimes is the
cause of much bribery, extortion and deceipt
her husbandes occupying, that she maye be the
more gorgeously set out, to the sight of the vaine
world, to please the devils eyes, & not Gods, who
geueth to every creature sufficient and moderate
comelynes wherewith he shold be contented.
we were of God, What other thing doest thou by
those meanes, bue promouest others to tempt
thee, to deceau thy soule, by thy baite of thy power
and thy pride? What els doest thou, but lettest out
thy pride, and makest of thy vndecent apparel
thy body, the devils net, to catche the souls of
them which behold thee? O thou woman, what a

christian, but worse then a painum, thou min-
ger of the devill. Why pamperest thou that car-
nial flesh so hye, which sometime doeth stinke
smotte on the earth as thou goest? Howeso-
methou perfumest thy selfe, yet cannot thy beast-
nes be hidden by ouercome with thy smelles
and sauours, which do rather defourme and mis-
shame thee, then beautifie thee. What meant Sa-
lomon to saye, of suche trimming of baine wo-
men, when he said: A fayre woman without good
maners and conditions, is like a Sowe whiche
hath a ringe of golde vpon her snoute: but that
thou more thou garnishe thy selfe with these out-
ward blasinges, the lesse thou carest for the in-
ward garnishing of the minde, and so doest but
humble thy selfe by suche araye, and not beautifie
thyselfe. Hearre, hearre, what Christes holye Apo-
stles do write. Let not the outward apparell of
women (saith Saint Peter) be decked with the
bumping of heere, with wapping on of golde,
or godly clothing: but let the mind and the con-
science, whiche is not seene with the eyes, be pure
and cleane, that is, sayeth he, an acceptable and
excellent thing before God. For so the olde an-
cient holye women attired them selues, and were
obidient to their hus bandes. And Saint Paule
sayth, that women shoulde apparell them selues
with shamefastnes and sobernes, and not with
bumping of their heere, or gold, or pearle, or preci-
uous clothes, but as women shoulde do whiche
more make godlines in their good outward wor-
ke. If we will not kepe the Apostles preceptes,
at least let vs heare what Pagans, whiche
32

The Sermon against

were ignorant of Christ, haue saide in this matter. *Democrites* sayeth, the ornement of a woman standeth in scarste of speeche and apparell. *Sophocles* sayth of suche apparell thus: It is no ornament, O thou foole, but a shame, and a manifest shewe of thy follye. *Socrates* sayeth, that that is a garnishing to a woman, which declareth her honestie. The Grecians use it in a yonge. It is not golde or pearlye, whiche is a beautie a woman, but good conditions.

And Aristotle biddeth that a woman shoulde use lesse apparell then the lawe doth suffer, for it is not the goodlynes of apparell, nor the excellencie of beautie, nor the aboundaunce of golde, that maketh a woman to be esteemed, but modestye, and diligence to liue honestlie in all thinges. This outragious vanitie, is nowe grown so farre, that there is no shame taken of it. We read in histories, that when King *Dionisius* sent to the women of Lacedemon riche robes, they awurred and saide, that they shal do vs more shame then honore, and therfore refused them. The men in Rome in olde time abhorred that gar apparell which king *Pirrus* sent to them, and none were so greedy and vaine to accepte them. And a law was openly made of the Senate, and a longe time obserued, that no woman shoulde weare over halfe an ounce of golde, nor shoulde weare clothes of diuers colours. But perchance some daintie dame will saye and auisment me, that they must do something to shew their birth and bloud, to shewe their husbands riches. Although nobilitie where chiefely seene by these things

stages, whiche he comith to thise whiche he
wile, as though thy husbandes clothes were
in biter bestowed then in such superfluities, as
though when thou wert christened thou diddest
renounce the pride of the worlde, and the
glorie of the fleshe. I speake not against conve-
nient apparell, for everye state agreeable: but
against the superfluite, against the vaine de-
signe to couete suche vanities, to dwelle in de-
mons to feede thy pride with, to spende so much
worthy carcase, that thou and thy husbande
are compelled to robbe the poore, to maintaine
thy selfe. Hear howe that noble halfe wo-
man Dreane Hester, setteth out these goodlye
monumetnes (as they be called) when (in respecte
of hys Goddes people) she was compelled to
put on suche gloriouse apparell, knowing that it
was a sic stale to blinde the eyes of carnall fooles:
Thus she prayed: Thou knowest O my deare
marike whiche I am ditten to, to put on this
apparell, and that I abhorre this signe of pride,
and of this glorie whiche I beare on my head,
and that I belie it ays a filthe clothe; and thine
gowne it not when I am alone. Againe, by
what meanes was Holofernes deceyded by his
glistering shewe of apparell, whiche that
hot woman Judith did put on her, not as de-
ceyding hym, but the wawe of of poud meane
by Gods dispension, usynge this vanite to
blinde the bosomeyes of Gods enemys. Such
monumetnes in those holie noble women, being be-
spred and unswilling otherwise to weare suche
sumptuous

The Sermon against

211

temptations appayell by the whiche others shal
be caused to forget themselves. These be commu-
ned in Scripture for abhorring such banites
whiche by constraint and great necessarie against
their hartes desire were compelled to weare them
for a time. And shall such women be worthy com-
mendacions, which neither be comparable with
these women aforesaide in nobilitie, nor compa-
rable to them in their good zeales to God, and
his people, whose dayly delight and seeking is no
fancie in such gay shifles and chaunges now
satissified, nor regarding who smarteth for their
apparell, so they may come by it? O baine women
which be subject to thir wifes, in thir brutish
affections. O baine women to procure so
muche hurt to them selues, by the whiche they
come the sooner to miserie in this world, and in
the meane time be abhored of God, hated and
scorne of wise men; and in the ende, like to be
wyned with such, who in hell to late repenteing
them selues, shall openly complaine with these
wordes: What hath our pride profited us? what
profite hath the pompe of riches brought
vs? All those thinges are passed away like a wa-
dow. As for vertue, we did never shew any signe
therof. And thus we are consumed in our mis-
chednes. If thou saiest, that the custome is to be
folowed, and the use of the worlde doth compell
thereto such ciuriositie, then I aske of thee: whose
custome shoulde be folowed: wisefolkes maner or
fooles? If thou saiest, the wise: then I say, fol-
low them. For fooles customes, who shoulde folowe
but fooles? Consider, that the consent of wise
men

men ought to be alleag'd for a custome. Some of
the lewde custome be vsed, be thou the firsle to
name it, labour to diminish it, and lay it downe:
more laude above God, and more commenda-
tion thon wylle by blithen by all the glorie
of the superflusie. As on to

thus ye have hard declared vnto you, what
conreiu'reth by his wo'rde, concerning the mo-
dane use of his creatures. Let vs learne to vse
them moderately, as he hath appoyn'ted. Almigh-
t God hath taught vs, to what ende and pur-
pose we shoulde vse our apparell. Let vs therfore
same so to behau'e our selues in the vse thereof,
as commeth Christians, alwaies shewing out
ours thankfull to our heauenly father for his
grace and mercifull benetites, who geueth unto
vs our dayly bread, that is to saye, all thinges
necessarie for this our needie life, unto whom
we shall render accou'nts for all his gracie
benetites, at the glorious apper'cning
soong us to vnyce of ou're Mauidor gloriard
in vnyce. To Christ, to whom vnd his annie
sonnes, p'ncipal, with the saud fact in minde
vpon our an' greate ther, biforn mid giueing
and the hol'g gho'st, be all honoure: god
no almyt' p'sape, and gloriem, to ym in reit
to h'art of v'it, v'ituer and euer. Loyd in ev'ryt
monist ch'ch in engl'nd Amens. mid giueing
all v'ituyt monest v'it, th'f'rst. I'nterv'ns th'c'c
v'it, Giue G' d'c'p'f glori' d'c'p'f in t'nu'c'c
v'it, v'it in em'rgyng H'nd: alio' v'it no
adu'rs

cerning praier at chichoune. told ymosun adewl v.
pechon tiche tiche to

Here is nothing in all maner
welbeloued in our Saviour
Christ so needfull to be taken
of, and dayly to be called upon, as
hartie, zealous, and devout prayer,
the necessarie whereof is so great,

Jacob. 1 that without it nothing may be well obtained at Gods hande. For as the Apostle James saith:

Kom. 10 Every good and perfect gift cometh from above, and procedeth from the father of lighetes, who is also said to be riche and liberall towards al them

Math. 6 that call upon him, not because he either will not or can not geue without asking, but because he hath appointed prayer as an ordinary meane between him and vs. There is no doubt but he alwaies knoweth what we haue neede of, and is alwaies most ready to geue abundance of those

things that we lacke. Yet to the intent ye might acknowledge him to be the gener of all good things, and behaue our selues thankfully towardes him in that behalfe, loving, fearing, and worshipping him sincerely and truely, as we ought to do: We both profitably and wisely ordeneid, that in time of necessarie we shoulde humble our selues in his syght, powre out the secrete of our hart before him, and crave helpe at his handes, with continuall, earnest, and devout prayer. By the mouth of his holy Prophet David, he crieth on this wise: Call upon me in the daies of thy trouble,

wable; and I will deliuer thee. Likewise in the
Gospel, by the mouth of his welbeloued sonne
Christ, he sayth: Ask, and it shalbe geuen you,
knocke, and it shalbe opened, for whosoeuer as-
keth receiueth, whosoeuer seeketh, findeth, and
whim that knocketh it shalbe opened. Sanct
Paul also mooste agreeably consenting herevnto,
will eth men to praye euerye where, and to conti-
nuetherin with thankes geuing. Neither doeth
the blessed Apostle Saint James in this point
any thing dissent, but earnestly exhorting all
men to diligent prayer, saith: If any man lacke
wisdome, let him aske it of God, which geueth li-
berally to all men, and reprocheth no man. Also
in another place: Pray one for an other (saith he)
that ye may be healed. For the righteous mans
prayer auayleth muche, yf it be feruent. What o-
ther thing are we taught by these and such other
places, but onely this, that almighty God not-
withstanding his heauenly wisedome and fore-
knowledge, will be prayed vnto, that he will be
talled vpon, that he will haue vs no lesse willing
on our part to aske, then he on his part is wil-
linge to geue? Therefore mooste fonde and foolish
is the opinion and reason of those men, whiche
therefore thinke all prayer to be superfluous and
vaine, because God searcheth the heart and the
wines, and knoweth the meaning of the sprite
before we aske. For if this fleshly and carnall rea-
son were sufficient to disanull prayer, then whye
did our Saviour Christ so often crye to his Disci-
ples, watche and pray: why did he prescribe the
aourme of prayer, saying: when ye praye, praye
after

Matth. 7

1. Tim. 3
Phil. 4
Coloss. 4

Jacob. 1

Jacob. 5

Rom. 8

Matth. 17

112

The firste part of the Sermon

Luke. 22

Actes. 1

Ephe. 6

2. Thes. 5

John. 16

after this sort: Our father which art in heauen. &c. Why did he pray so often and so earnestly him selfe before his passion? Finally, why did the Apostles immediatly after his ascencion gather them selues together into one seueral place, and there continue a long time in praier? Either they muste condempne Christe and his Apostles of Extreme folly, or els they muste nedes graunt that praier is a thing most necessarie for all men, at all times and in all places. Sure it is, that there is nothing more expedient or needefull for mankinde in all the worlde, then praier. Praye alwaies (saith Saint Paule) with all maner praier and supplication, and watche thereto with all diligence. Also in another place, he willeth vs to paye continually, without any intermission or ceassinge, meaning thereby that we ought never to slacke nor faint in praier, but to continue therein to our liues ende. A number of other such places might here be alleged of like effect, I meane, to declare the great necessitie and vse of praier. But what nedeth many profes in plaine matter? seeing there is no man so ignorant but he knoweth, no man so blind but he seeth, that praier is a thing moste needefull in all estates and degrees of men. For only by the helpe therof, we attaine to those heauenly and everlastinge treasures, which God our heauenly father hath reserved and laide vp for vs his children in his deare and welbeloued sonne Jesus Christ, with this couenant and promise moste assuredly confirmed and sealed vnto vs, that yf we aske, we shall receive.

Powe

Howe the great necessitie of praier being suffi-
ciently knowen, that our mindes and hartes
may be the more prouoked and styrred therebnto,
let vs briefly consider what wonderful strength
and power it hath to bring straunge and migh-
tie thinges to passe. We reade in the booke of
Exodus, that Josua fighting against the Ama-
lechites, did conquer and ouercome them, not
so muche by vertue of his owne strength, as by
the earnest and continual praier of Moises, who
as longe as he helde vp his handes to God, so
long did Israell preuaile: But when he faynted
and let his handes downe, then did Amelecke
and his people preuaile. In so much that Aaron
and Hur being in the mounte with him were
fayne to staye vp his handes vntill the goyng
downe of the Sunne, otherwise had the people
of God that day bene utterly discomfited and put
to flight. Also we reade in another place of Jo-
sahim selfe, howe he at the besieging of Gibeon,
making his humble petition to almighty God,
caused the Sunne and the Moone to staye their
course, and to stand still in the middest of heauen
in the space of a whole daye, vntill suche time
the people were sufficiently auenged vpon their
enemies. And was not Jehosaphates praier of
great force and strength, when God at his request
caused his enemies to fal out among themselves,
and wilfully to destroy one another: Who can
maruaile enough at the effect and vertue of Eli-
jahs praier: He being a man subiect to affecti-
ons as we are, praiued to the Lorde that it might
not rayne, and there fell no rayne vpon the earth
for

*Sophronij
op. p. 10.*
Exod. 17,

Josua. 10.

2. Par. 10.

3. Reg. 18

The firste part of the Sermon

for the space of three yeres and sixe monethes. Againe he praied that it might rayne, and then fell great plentie, so that the earth brought forth her encrease most aboundingantly.

It were to long to tell of Judith, Hester, Samma, and of diuers other godly men & women, howe greatly they preuailed in all their doinges, by geuing their mindes earnestly and devoutly to praier. Let it be sufficient at this time to conclude with the sayinges of Augustine and Chis solstome, wherof the one calleth praier the keye of heauen, the other plainly affirmeth, that there is nothing in all the wold more strong, then a man that geueth him selfe to feruente praier.

Aug.Ser.

26. de tem.

Chr.super
Math.22

Nowe then dearely beloued, seyng praier is so nedefull a thing, and of so great strength before God, let vs according as we are taught by the example of Christ and his Apostles, be earnest and diligent in calling on the name of the Lorde. Let vs never faint, never slacke, never geue ouer, but let vs dayly and hourelly, early and late, in season and out of season, be occupied in godly meditations and praiers. What yf we obteine not our peticions at the fyre, yet let vs not be discouraged, but let vs continually crye and call vpon God.

He wil surely heare vs at length, yf for no other cause yet for verye importunitie's sake. Remember the parable of the vnrighteous iudge, and the poore widowe, howe she by her importunate meanes, caused him to do her iustice against her aduersarie, although otherwise he feared neither God nor man. Shall not God muche more auenge his elect (saith our Sauiour Christ) which

Luke.17

which crye vnto him daye and night: Thus he taught his Disciples, and in them all other true Christian men, to praye alwayes, and neuer to faint or shrinke. Remember also the example of the woman of Canaan, howe she was rejected of Christ, and called dogge, as one mooste unworthy of any benefite at his handes: yet she gaue not over, but folowed him still, crying and calling vpon him to be good and merciful vnto her daughter, and at length by very importunitie, she obtained her request. O let vs learne by these examples, to be earnest and seruent in prayer, assuring ou selues that whatsoeuer we aske of God the father in the name of his sonne Christ, and according to his will, he will undoubtedly graunt it. He is trueth it selfe, and as truelye as he hath promised it, so truelye will he perfourme it. God by his great mercies sake so wokе in our hearts by his holy spirite, that we maye always make our humble prayers vnto him, as we ought to do, and alwaies obtaine the thing which we aske, through Jesus Christ our Lord, to whom with the father and the holy ghost, be all honour and glorie, worlde without ende. Amen.

Math.13

John.16

(.)

¶ q i

The second part of the Homilie
concerning praier.



In the firste part of this Sermon, ye heard the great necessitie, and also the greate force of devout and earnest praier declared and proved vnto you, both by diuers weightie testimonies, and also by sundry good examples of holy Scripture. Howe shal you learnie whom you ought to call vpon, and to whom ye ought alwayes to direct your prayers.

We are evidently taught in Gods holy Testament, that almighty God is the only fountain, and wellspring of all goodnesse, and that whosoever we haue in this world, we receive it onely at his handes. To this effect serueth the place of Saint James. Every good and perfect gyft, saith he, commeth from aboue; and proceadeth from the father of lightes. To this effect also serueth the testimonie of Paule, in diuers places of his Epistles, witnessing that the spirite of wisedome, the spirite of knowledge, and revelation, yea every good and heavenly gift, as faith, hope, charitie, grace and peace, commeth onely and solely of God. In consideration wherof, he bursleth out into a sodaine passion, and saith: O man, what thing hast thou, which thou hast not received? Therfore whensoever we nede or lacke anything pertaining either to the bodie, or to the soule, it behoueth vs to runne onely vnto God, who is the onely geuer of all good thinges.

Jacob. i

1. Cor. 4

Our

Our Sauidur Christe in the Gospell, teaching his Disciples howe they shoulde praye, sendeth them to the father in his name, saying: Verely, verely I say vnto you, whatsoeuer ye aske the father in my name, he wil gyue it vnto you. And in another place, when ye pray, pray after this sorte: Our father which art in heauen. &c. And doth not God him selfe, by the mouth of his Prophet Dauid, will and commaund vs to cal vpon him? The Apostle wisheth grace, and peace to all them that call on the name of the Lorde, and of his sonne Jesus Christe, as doeth also the Prophet Joell, saying: And it shall come to passe, that whosoever shall call on the name of the Lorde, shall be saued.

Thus then it is plaine by the infallible wondre of trueth and life, that in all our necessities we must flee vnto God, direct our praieris vnto him, all vpon his holy name, desyre helpe at his handes, and at no others. Wherof yf ye will yet haue a further reason, marke that which followeth. There are certaine conditions most requisite to be founde in euery suche a one that must be called upon; which yf they be not founde in him vnto whom we praye, then doth our praier auaille vs nothing, but is altogether in vaine.

The fyfth is this, that he to whom we make our praieris, be hablie to helpe vs. The seconde is, that he will helpe vs. The thirde is, that he be such a one as may heare our praieris. The fourth is, that he understand better then we our selues what we lacke, and howe farre we haue neede of him. If these thinges be to be founde in any

John.19
Math.6
Luke.11

Psal.50

Joell. 2
Actes.1

651
The seconde part of the Sermon.

Rom. 10.

path. 28

De spi. et
lit. cap 50

other saving onely God, then may we lawfully call vpon some other besides God. But what man is so grosse, but he well understandeth that these thinges are onely proper to him which is omnipotent, and knoweth all thinges, euен the very secretes of the heart, that is to saye, onely and to God alone. Whereof it foloweth, that we must call neither vpon Angell, nor yet vpon Saint, but onely and solelye vpon God, as Saint Paul doeth write: Howe shall men call vpon him in whom they haue not beleued? So that intencion or prayer, may not be made without faith in him on whom they call, but that we muste first beleue in him, before we can make our prayres vnto him, wherupon we must onely and solely pray vnto God. For to say that we shold beleue either in Angell or Sainte, or in any other lyuinge creature, were moste horrible blasphemie agayn God and his holye woerde, neither ought this phansie to enter into the heart of any Christian man, because we are expresseley taught in the woerde of the Lorde, onely to repose our faith in the blessed Trinitie, in whose onely name we are also baptised, according to the expresse commandement of our Sauour Jesus Christ, in the booke of Mathewe.

But that the truth hereof may the better appeare, euen to them that be moste simple and unlearned, let vs consider what prayer is. Saint Augultine calleth it a lifting vp of the mind to God, that is to saye, an humble and lowlye pouring out of the heart to God. Isidore sayeth, that it is an affection of the heart, and not a labouer of the lips.

So that by these places, true prayer doth consist, and so muche in the outward sound and voice of wordes, as in the inward groaning and crying of the heart to God.

De sum-
mo bono
ca. 8. li. 3.

Nowe then, is there any Angell, any Virgin, any patriarche, or Prophete, amouge the dead, that can vnderstande or knowe the meaning of the hart. The scripture saith, it is God that searcheth the hart, the reines, & that he only knoweth the heartes of the children of men. As for the sanctes, they haue so little knowledge of the secretes of the heart, that many of the auncient fathers greatly doubt, whether they knowe any thing at all, that is commonlye done on earth. And albeit some thinke they do, yet S. Augustine a Doctour of great authoritie, and also antiquitie, hath this opinion of them, that they knowe no more what we do on earth, then we knowe what they do in heauen. For proufe whereof alleageth the wordes of Esay the Prophete, where it is saide: Abraham is ignorant of vs, and Israell knoweth vs not. His minde therefore in this, not that we shoulde put any religion in worshipping them, or prayinge vnto them: but that we shoulde honour them by folowing their eminent and godly life. For as he witnesseth in another place, the Martires and holye men in ti- me past, were wont after their death, to be remembred and named of the Priest at diuine ser- vice: but never to be iuocated or called vpon. And why so? because the Priest (saith he) is Gods Priest, and not theirs. Whereby he is bounde to call upon God, and not vpon them.

Psal. 7
Apoc. 2
Hiere. 7
2. Par. 6

Li. decu-
ra pro
more a-
genda.
Cap. 13

De vera
religione
cap. 55

Lib. 22. de
ciuitate dei.
cap. 10.

The second part of the Sermon

Thus you see, that the authoritie both of scripture, and also of Augustine, doth not permit that we shoulde praye unto them. O that all men would studiously reade and searche the scriptures, then shoulde they not be drowned in ignorance, but shoulde easily perceiue the trueth, as well of this point of doctrine, as of all the rest. For there doth the holy Ghost plainly teach vs, that Christ is our onely mediatour and intercessour with God, and that we must seke and runne to no other. If any man sinneth saith S. John we haue an aduocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes. Saint Paule also saith, there is one God, and one mediatour betwene God and man, euен the man Jesus Christ. Wherunto agreeth the testimonie of our Sauour him selfe, witnessing that no man commeth to the Father, but onely by him, who is the waie, the trueth, the life, yea, and the onely doore, whereby we must enter into the kingdome of heauen, because God is pleased in no other, but in him. For whiche cause also, he crieth and calleth unto vs, that we shoulde come unto him, saying: Come unto me all ye that laboure and be heauy laden, and I shall refresh you. Would Christe haue vs so necessarilie come unto him: and shall we most unthankfully leave him and runne unto other? This is euен that which God so greatly complaineth of by his prophete Jeremie, saying: My people haue committed two great offences, they haue forsaken me the fountaine of the waters of life, and haue digged to them selues broken pittes that can holde no water.

1. John. 2

1. Tim. 2

John. 14

Ibidem.

John. 10

Math. 17

Math. 11

water. Is not that man thinke you knowiseth that
will comne for water to a little broke, when he
may aswell go to the heade spring? Euen so may
his wisedome be iustly suspected, that will flee
the Santes in time of necessitie, when he may
hoddy and without feare declare his griefe, and
doint his praier vnto the Lord hym selfe.

If God were straunge, or daungerous to
be talked withall, then might we iustlye drawe
hime and seeke to some other. But the Lorde is
nigh unto them, that call vpon him in faith and
truth, and the prayer of the humble and meeke,
hath alwaies pleased him. What yf we be sin-
ners, shall we not therefore praye vnto GOD?
or shall we dispaire to obtaine anye thinge at
his handes? Why did Christe then teache vs to
allegorouenes of our sinnes? saying: And for-
gave vs our trespasses, as we forgue them that
trespasse against vs. Shall we think that the
Santes are more mercifull in hearing sinners,
then GOD? David saith, that the Lorde is
full of compassion and mercy, slowe to anger, and
of great kindnes. Saint Paule saith, that he is
full in mercy towardes all them that call vpon
him. And he hym selfe by the mouth of his Pro-
phete Esay saith: for a little while haue I for-
saken thee, but with great compassion will I ga-
ve thee. for a moment in mine anger, I haue
hid my face from thee, but with everlasting mer-
cy haue I had compassion vpon thee. Therfore
the sinnes of any man ought not to withhold
him from praying vnto the Lorde his God. But
when he be truly penitent and stedfast in faiche,

D q ivii him

Psalm 44

Judith. 9

Psalm 103

Ephesians 2

Esay. 52

The second part of the Sermon

him assure him selfe that the Lorde will be my
cifull vnto him, and heare his praiers. O bryg
dare not (will some man saye) trouble God at all
times with my prayers: We see that in kynges
houses and courtes of Princes, men can not be
admitted, vnlesse they synt vse the helpe and
meane of some speciall noble man, to come vnto
the speache of the kyng, and to obteine the thing
that they wold haue. To this reason doth saijm
Ambrose aunswere very well, writing vpon the
fyfte Chapter to the Romaines. Therfore (saith
he) we vse to go vnto the kyng by officers and
noble men, because the kyng is a mortall man,
and knoweth not to whom he maye commit the
gouernement of the common wealth. But to
haue G D our frende, from whom nothing
is hidde, we neede not any helper, that shoulde
further vs with his good worde, but onely a de-
uoute and godly minde. And yf it be so, that we
neede one to intreate for vs: whye may we not
contente our selues with that one mediator,
whiche is at the right hande of God the Father,
and there liueth for euer to make intercession for
vs. As the bloud of Christ did redeeme vs on the
croesse, and cleane vs from our sinnes: eten son
is nowe able to sauе all them that come vnto
God by it. for Christ sitting in heauen, hath
an everlasting Priesthood, and alwaies prayeth
to his Father for them that be penitent, obtay-
ning by vertue of his woundes, whiche are tunc-
mone in the sight of G D, not onely perfect
remission of our sinnes, but also all other mali-
ties that we lacke in this world, so that his only
media-

Amb. sup.
ca. i. Rom.

Heb. 7

adisator, is sufficient in heauen, and needeth
nothers to helpe him. Why then do we praye
me for another in this life, some man perchance
will here demande: For sothe we are willed
to do, by the expresse commaundement both of
Christe and his Disciples, to declare therein
swell the faithe that wee haue in Christe to-
wardes God, as also the mutuall charitie that
we haue one towardes another, in that wee
vite our brothers case, and make our humble
petition to God for him. But that we should pray
unto Saintes, neyther haue we any commaun-
dement in all the Scripture, nor yet example
whiche wee maye safely folowe. So that being
done without auuthoritie of Gods worde, it lac-
keth the grounde of faith, and therefore can not
be acceptable before God. For whatsoeuer is not
of faithe, is sinne. And the Apostle saith, that
with commeth by hearing, and hearing by the
wordes of GOD. Yet thou wilte obiect further,
that the Saintes in heauen praye for vs, and
that their praier procedeth of an earnest chari-
tie that they haue towardes their brethren on
earth. Wherto it may be well aunswered. first,
that no man knoweth whether they do pray for
vs or no. And yf any will go about to proue it by
the nature of charitie, concluding, that because
they did pray for men on earth, therefore they do
much more the same nowe in heauen. Then may
it be saide by the same reason, that as ofte as we
do weape on earth, they do also weape in heauen,
because while they liued in this world, it is most
certaine and sure, they did so. And for that place
whiche

*Matth. 6
Jacob. 5
Collos. 4
1. Tim. 2*

*Hebr. 11
Rom. 14*

Rom. 10

221

The second parte of the Sermon.

which is written in the Apocalypes, namely
that the Angell didde offer vp the prayres
of the Sainctes vpon the golden auiter: it is im-
properly meant, and ought properly to be vnderstanding
of those Sainctes that are yet liuing on earth,
and not of them that are dead, otherwise what
nede were it, that the Angell shoulde offer vp
thei'r prayres being nowe in heauen before the
face of almighty God. But admit the Sainctes
do praye for vs, yet do we not knowe howe, whe-
ther speciallye for them whiche call vpon them,
or els generally for all men, wishing well to eu-
rye man a like. If they praye specially for them
whiche call vpon them, then it is like, they hear
our prayres, and also knowe our heartes desir-
Whiche thinge to be false, it is alreadye proved
both by the Scriptures, and also by the autho-
ritie of Augustine. Let vs not therefore put our
trust or confidence in the Sainctes or Martirs
that be dead. Let vs not call vpon them, nor do
sire helpe at their handes: but let vs always
lifte vp our heartes to God, in the name of his
deare sonne Christ, for whose sake, as God hath
promised to heare our prayer, so he wil truly per-
foume it. Invocation is a thing proper unto
God, whiche yf we attribute unto the Sainctes,
it soundeth to their reproche, neither can they
well beare it at our handes. When Paule had
healed a certaine lame man, which was impo-
tent in his feete, at Lisstra, the people would haue
done sacrifice to him and Barnabas, who ren-
ting their clothes, refused it, and exhorted them
to worship the true God. Likewise in the Newla-
tion

Apoc. 19

Now when Saint John fell before the Angels
dare to worship him, the Angel would not per-
mit him to do it, but commaunded him that he
should worship God. Whiche examples declare
unto vs, that the Sanctes and Angels in hea-
uen, will not haue vs to do any honour vnto them,
that is due and proper vnto God. He onely is our
father, he onely is omnipotent, he only knoweth
and understandeth all things, he onely can helpe
vs at all times, and in all places, he suffereth the
Sunne to shine vpon the good and the bad, he
berde the younge Rauens that crye vnto him,
he saueth both man and beast, he will not that
any one heere of our head shall perish: but is
awyses readye to helpe and preserue all them
that put their trust in him, according as he hath
promised, saying: before they cal, I will aunswere,
and whiles they speake, I will heare. Let vs not
therefore any thing mistrust his goodnessse, let vs
not feare to come before the throne of his mercy,
let vs not seeke the ayde and helpe of Sanctes:
but let vs come boldely our selues, nothing doub-
ting, but God for Christes sake in whom he is
well pleased, will heare vs without a spokes-
man, and accomplithe our desire in all such thin-
ges as shalbe agreeable to his moste holye will.
So sayeth Chrysostome, an annient doctour of
the Churche, and so must we stedfastly beleue, not
because he sayeth it, but much more because it is
the doctrine of our Saviour Christe him selfe, who
hath promised that if we pray to the Father
in his name, we shall certainly be heard, both to
the helpe of our necessities, and also to the sal-
uation

Esay. 65. 1

 Chrysost.
Home de
profectu.
Euange.

The second parte of the Sermon.

uation of our soule , whiche he hath purchased vnto vs, not with golde or siluer, but with his precious bloud, shedde once for all vpon the crose. To him therefore, with the father , and the holy Ghost, three persons and one God, be all honour, praise, and glorye, for euer and euer. Amen.

The thirde part of the Homilie of Prayer.



Psal. 5

E were taught in the other part of this Sermon , vnto whom ye ought to directe your prayers, in time of neede and necessitie, that is to witte, not vnto Angels , or Sainctes , but vnto the eternal and euerluying God, who because he is merciful, is alwayes readye to heare vs, when we call vpon him, in true and perfect faith . And because he is omnipotent , he can easelye perfourme and bring to passe, the thing that we request to haue at his handes. To doubt of his power , it were a plaine pointe of infidelitie , and cleane agaist the doctrine of the holye Ghost, whiche teacheth that he is all in all . And as touching his good will in this behalfe, we haue expresse testimonies in Scripture, howe that he will helpe vs, and also deliuer vs, yf we call vpon him in time of trouble . So that in both these respectes, we ought rather to call vpon him, then vpon any other. Neither ought any man therfore to doubt, to come boldlye vnto God, because he is a sinner,

for the Lord (as the Prophet David saith) is gra-
tious and merciful, yea, his mercie & goodnes en-
dureth for euer. He that sent his owne sonne into
the world to sauе sinners, will he not also heare
sinners, yf with a true penitent hart, and a sted-
fast faith, they pray vnto him? Yes, yf we ackno-
ledge our sinnes, God is faithfull and iuste to for-
give vs our sinnes, and to clese vs from all vn-
righteousnes, as we are plainly taught by the
examples of David, Peter, Mary Magdalene,
the Publican, and diuers other. And where as
we must nedes vse the helpe of some mediatour
and intercessour, let vs content our selues with
him, that is the true and onely mediatour of the
newe Testament, namely the Lorde and Sau-
our Jesus Christ. For as saint John saith, if any
man sinne, we haue an aduocate with the father
Jesus Christ the righteous, who is the propitia-
tion for our sinnes. And S. Paule in his first E-
pistle to Timothy laieth: There is one God, and
one mediatour betwene God and man, euuen the
man Jesus Christ, who gaue himself a rausome
vnto men, to be a testimonie in due time.

Hewe after this doctrine establisched, you shall
be instructed, for what kind of things, and what
kinde of persons ye ought to make your p[re]ayers
vnto God. It greatly behoueth all men, when
they pray, to consider well and diligently with
then selues, what they aske and require at Gods
handes, least yf they desyre the thing which they
ought not, their petitions be made boide, and of
none effect. There came on a time vnto Agesila-
us the kinge a certaine importunate suster, who
requested

Psal.107

1. Tim. 1

1. John. 2

1. John. 2

1. Tim. 2

The third part of the Sermon

requested him in a matter earnestly, saying: Sir, and it please your grace, you did once promise me, Truth quoth the king, if it be iust that thoure quirest, then I promised thee, otherwise I did my speake it, and not promise it. The man woulde not so be answered at the kings hand, but stillyng him more and more, saide: It becommeth a king to perfourme the least word he hath spoken, yea yf he shoulde onely becke with his head. No more, saith the king, then it behoueth one that commeth to a king, to speake and as he those thinges which are rightfull & honest. Thus the king cast off this vnreasonable and importunate sute.

Nowe, yf so great consideration be to behad, when we kneele before an earthly kinge: how much more ought to be had, when we kneele before the heauenly king, who is onely delighted with iustice and equitie, neither will admit any baine, foolish, or vnjust petition? Therfore it shall be good and profitable, thoroughly to consider and determine with our selues, what things we may lawfully aske of God, without feare of rebuff, and also what kinde of persons we are bounden commende vnto God in our dayly prayers.

Two thinges are chiefly to be respected, in euery good and godlye mans prayer. His owne necessitie, and the glorie of almighty God. His necessitie belongeth either outwardly to the bodye, or els inwardly to the soule. Whiche partie man, because it is muche more precious and excellent then the other, therefore we oughte of all, to craue suche thinges, as properly belong to the saluation thereof: as the gifte of repentaunce,

trouice, the gifte of faith, the gift of charitie and good workes, remission and forgeuenes of sinnes, pacience in aduersitie, lowelynesse in prosperitie, and suche other like fruites of the spirite, as hope, loue, ioye, peace, longe suffering, gentlenes, goodnesse, meekenesse, and temperauncie, whiche thinges God requireth of all them that professe them selues to be his children, saying vnto them in this wise: Let your light so shine before men, that they maye see your good workes, and glori-
Gala.6
 he your Father which is in heauen. And in an
 other place he also sayeth: Seeke first the king-
 dome of God, and his righteousnes, and then all
 other thinges shalbe geuen vnto you. Wherein
 he putteth vs in minde, that our chiefe and grea-
 test care, ought to be for those thinges which per-
 taine to the health and safegard of the soule, be-
 cause we haue here (as the Apostle sayth) no con-
 tinuing Citie, but to seekie after another in the
 wylde to come.

Now, when we haue sufficiently praied for thin-
 ges belonging to the soule, then may we lawful-
 ly and with safe conscience, pray also for our bodi-
 ly necessities, as meate, drinke, clothing, health of
 body, deliuernance out of prison, good lucke in our
 busyness, and soforth, according as we shall
 haue nedie. Wherof, what better example can we
 deuise to haue, then of Christ him self, who taught
 his discipiles and all other Christian men, first to
 pray for heauenlye thinges, and afterwarde for
 earthly thinges, as is to be seene in that prayer,
 whiche he leste vnto his Churche, commonlye
 call the Lordes prayer: In the thirde booke of
 Binges

Math.5
Math.6
Heb.13.
Math.6
Luke.11.

The third part of the Sermon

Kinges and thirde Chapter , it is written , that
God appeared by night in a dreame , vnto Salo-
mon the king , saying : Aske of me whatsoeuer
thou wilt , and I will geue thee . Salomon made
his humble praier , and asked a wise and prudent
harte , that might iudge and vnderstande what
were good , and what were ill , what were godly ,
and what were vngodly , what were righteous ,
and what were vnrigheteous in the sight of the
Lord . It pleased God , wonderously , that he had
asked this thing . And God saide vnto him , be-
cause thou hast requested this word , and hast not
desired many daies and longe yeres vpon the
earth , neither aboundinge of riches and goods ,
nor yet the life of thine enemies which hate the
but hast desired wisedome to sit in iudgement :
Beholde , I haue done vnto thee , according to thy
wordes , I haue geuen thee a wise harte , full of
knowledge and vnderstanding , so that ther was
neuer none like thee before time , neither shall be
in time to come . Moreouer I haue besides this ,
geuen thee that whiche thou haste not requi-
red , namely , worldy wealth and riches , princely
honour and glorie , so that thou shalt there in also
passe all kinges that euer were .

Note in this example , howe Salomon being
put to his choyse , to aske of God whatsoeuer he
would , requested not baine and transitorie thin-
ges , but the high and heauenly treasures of wi-
dome , and that in so doing he obtained , as it were
in recompence , both riches and honour . Wherein
is geuen vs to vnderstand , that in our dayly ma-
iers , we shold chiefly and principally aske those
things

thinges; which concerne the kingdome of God,
 and the saluation of our owne soules; nothing
 doubting but all other thinges shall (according
 to the promise of Christ) be geuen vs. But here
 we must take heede, that we forget not that other
 whereof mention was made before, namely
 the glory of God. Which vntesse we mind and set
 before our eyes, in making our prayers, we maye
 noooke to be heard, or to receiue any thing of
 the Lord. In the xx. Chapter of Mathewe, the
 mother of the two sonnes of Zebedee came vnto
 Jesus, worshipping him and saying: Graunt
 that my two sonnes may sit in thy kingdome,
 one at thy right hande, and the other at thy
 hande. In this petition she did not respecte
 the glorie of God, but plainly declared the am-
 bition and vaine glorie of her owne minde, for
 which cause she was also moste worthyly repel-
 led and rebuked at the Lordes hande. In like man-
 ner we reade in the Actes, of one Simon Ma-
 gus a Sorcerer, howe that he perceiving that
 through laying on of the Apostles handes, the
 Holy Ghost was geuen, offered them money say-
 ing: Give me also this power, that on whomsoe-
 ver I lay my handes, he may receive the holye
 ghost. In making this request, he sought not
 the honour and glorie of God, but his owne pri-
 uate gaine and lucre, thinking to get great store
 of money by this feate, and therefore it was ius-
 tamente unto him: thy money perisheth with thee,
 because thou thinkest that the gifte of God may
 be obtained with money. By these and such
 examples we are taught, whensoeuer we make

The thirde part of the Sermon

make our prayars unto God; chiesly to respect the
honor & glory of his name, Wherof we haue this
general precept in the Apostle Paule: Whether ye
rate or drise, or whatsoeuer you do, loke that ye
do it to the glorie of God. Which thing we haue
best of al do, if we folow the example of our sau-
our Christ, who praying that the bitter cuppe of
death might passe from him, would not therin
haue his owne wil fulfilled, but referred y what
matter to the good wil and plesure of his Father.
And hitherto concerning those thinges, that
we may lawefullly and boldly aske of God.

et b. r. hor.
1. Tim. 2.
et
et
Coloss. 4.
Rom. 15.
2. Thess. 3.
Ephc. 6.

Nowe it foloweth, that we declare what kind
of persons we are bounde in conscience to pray
for. Saint Paule writing to Timothy, commandeth
him to make prayars and supplications for all
men, exempting none, of what degree or state so
ever they be. In whiche place he maketh men-
tion by name, of kinges and rulers which are in
authoritie, putting vs thereby to knowledge,
how greatly it concerneth the profite of the com-
mon wealth, to praye diligently for the high
powers. Ne iher is it without good cause, that he
doth so often in all his Epistles, craue the prayas
of Gods people for him selfe. For in so doing he
declareth to the world, howe expedient and ne-
full it is, daylye to call upon God for the min-
isters of his holy woorde and Sacramentes, that
they may haue the doore of dterauance opened
unto them, that they may truely understand the
Scriptures, that they may effectuallye preach
the same unto the people, and bring forth the
true fruities therof, to the example of all other

so this sort did the congregation continually
praye for Peter at Hierusalem, and for Paul among the Gentiles, to the great increase & fur-
therance of Christes Gospel. And if we, following
our good example herein, wil studie to do & like,
doubtlesse it can not be expressed, how greatly we
and both helpe our selues, and also please God.

To discourse and runne through all degrees of
moralis, it were to longe. Therefore ye shal briefly
make this one conclusion for all: Whomsoever
we are bounde by expresse commaundement to
loue, for those also are we bounde in conscience to
pray. But we are bound by expresse commaundement
to loue all menas our selues: therefore we
are also bounde to praye for all men, ruyng as well
as it were for our selues: notwithstanding we
know them to be our extreme and deadely ene-
mies. for so doeth our Sauiour Christ, plainly
takynge his in his holy Gospell, saying: Loue your
enemis, blesse them that curse you, do good to
them that hate you, pray for them that persecute
you, that ye maye be the children of your Father:
which is in heauen. And as he taught his Disci-

ples, so also did he practise him selfe in his life time,
wryng for his enemys upon the croffe, and de-
siryngh his fader to forgyue them, because they
had done not what they did: as did also that holye
martyr Martir Stephen, when he was cru-
elly stoned to death of the stuborne and stiff-
minded Jewes, to the example of all them that
will themselue and unfaidely folowe their Lord
and master Christ, in this miserable and mortall
world for vnydigis and godlyngis, knulst and quic-
klye

Actes.12

Actes.12

Actes.12

Math.5

Luke.23

Actes.7

The thirde part of the Sermon

2.1.2.2.

Cy

Luke.10.

Li.2.Euā-
ge.questi.
Cap.38*C. 1.2.2.**C. 1.2.2.*

2.1.2.2.

C.

glossome to entreate of that question, whether we ought to praye for them that are departed out of this woorde, or no. Wherein yf we will cleave onely vnto the worde of God: then mē we nedes graunt, that we haue no commandement so to do. For the Scripture doeth acknowledge but two places after this life. The one proper to the electe and blessed of God, the other to the reprobate and damnyed soules, as may be well gathered by the parable of Lazarus and the riche man, which place Saint Augustyne expounding layeth on this wise: That whiche Abraham speaketh vnto the riche man in Lukes Gospell, namelype that the iust can not go into those places where the wicked are tormented. What other thinges doeth it signifie, but onely this, that the iust, by reason of Gods iudgement, which may not be revokid, can shewe no dede of mercye in helping them, which after this life, are cast into prison, vntill they paye the uttermost farthing? These wordes as they confounde the opinion of helping the dead by praier, so they do cleare consute and take away the vaine myght of purgatory, which is grounded vpon this sayng of the Gospel: Thou shalt not depart thence vntil thou hast paid the uttermost farthing. Now doth S. Augustyne saye, that those men whiche are cast into prison after this life, on that condicione, may in no wile be holpen, though in dede helpe shen never so muche. And why? Because the sentence of God is vnchangeable, and can not be revokid againe. Therefore let vs not deceiue our selues, thinking that eyther we may helpe

helpe other, or other may helpe vs by their good
charitable prayers in time to come. For as the
preacher saith: When the tree falleth, whether it
be toward the South, or towarde the North, in
what place soever the tree falleth, there it lyeth,
meaning thereby that every mortall man dyeth,
either in the state of saluation or dampnation,
according as the wordes of the Euangelist John
do also plainly import, saying: He that beleueth
on the sonne of God, hath eternall life: But he
that beleueth not on the sonne, shall never see
lit, but the wrath of God abideth vpon him.
Where is then the thirde place, whiche they call
purgatorie: or where shall our prayers helpe and
profit the dead? Saint Augustine doeth onely L.i.5. Hy-
m acknowlede two places after this life, heauen pogno-
and hell. As for the thirde place, he doeth plainly
demy that there is any such to be founde in all
Scripture. Chrysostome likewise is of this mind
that unlesse we walbe awaye our sinnes in this
present worlde, we shall fynde no comforte after-
ward. And Saincte Ciprian sayeth, that after
death, repentaunce and sorowe of payne, shalbe
without fruite, weeping also shalbe in bayne,
and prayer shalbe to no purpose. Therefore he
uncelleth all men to make prouision for them
selves while they maye, because when they are
departed out of this life, there is no place for
repentaunce, nor yet for satisfaction. Let these
and suche other places be sufficient to take away
the grosse errore of Purgatory out of our hea-
des, neither let vs dreame anye more, that the
soules of the dead are any thing at all holpen.

Eccl.ii

John.3

Chrisost.
in Heb.2
Home.4Cipria co-
tra Deme-
trianum.

The thirde part of the Sermon

by our prayers : But as the Scripture teacheth vs, let vs thinke that the soule of man , passing out of the body, goeth straight wayes either to heauen, or els to hell, wherof the one needeth no prayer , and the other is without redemption. The only purgatory wherein we must trust to be saued, is the death and bloud of Christe , which we apprehende with a true and stedfast faith, it purgeth and clenseth vs from all our sinnes, euен as well as yf he were nowe hanging upon the crosse . The bloud of Christe saith Saint John,hath clenched vs from all sinne . The bloud of Christe saith Saint Paule,hath purged our conciences from dead workes , to serue the living God. Also in another place he saith. We be sanctified and made holye , by the offering vp of the bodye of Jesus Christe,done once for all. Yea, he addeth more saying : with the one oblation of his blessed bodie , and precious bloud , he hath made perfect for ever and ever all them that are sanctified. This then is that Purgatorye, wherein all Christian men must put their whole trusse and confidences, nothing doubting , but if they truely repent them of their sinnes , and dy in perfect faith, that then they shall forthwith passe from death to life . If this kinde of purgation will not serue them, let them never hope to be released by other mens prayers, though they would continue therein unto the worldes ende. He that can not be sauad by faith in Christes bloud, how shal he loke to be deliuered by mans intercessions: Hath God more respect to man on earth then he hath to Christ in heauen? yf any man

i. John, i
Hebr. 9

Hebr. 10

Ibidem.

time(sayeth Saint John) we haue an aduocate 1. John. 2
 with the father , euен Jesus Christe the righte-
 gne, and he is the propitiation for our sinnes.
 But we must take heed that we call vpon this
 aduocate while we haue space geuen vs in this
 life, least when we are once dead, there be no hope
 of saluation lefte vnto vs . For as euery man sle-
 peth with his owne cause, so euery man shall rise
 againe with his owne cause . And looke in what
 sorte he dieth, in the same state he shalbe also iud-
 ged, whether it be to saluation or dampnation.
 Let vs not therefore dreame , eyther of purgato-
 ry, or of prayer for the soules of them that be
 ded: but let vs earnestly and diligently pray for
 them, which are expreslye commaunded in holye
 scripture, namely for kinges and rulers, for mi-
 nisters of Gods holy word and Sacraments, for
 the Sanctes of this worlde , otherwile called
 mynithfull. To be short , for all men liuing , be-
 thy never so great enemies to God and his peo-
 ple as Jewes, Turkes, Pagans , Infidels, Hereti-
 ciles . &c . Then shall we truelye fulfill the com-
 mandement of God in that behalfe, and plaine-
 ly declare our selues , to be the true childe[n] of
 our heauenly father, which suffereth the Sunne
 to shine vpon the good and the bad, and the rain
 to fall vpon the iust and the vnjust , for whiche,
 and all other benefites moste aboundingantly be-
 stowed vpon mankinde from the beginning
 let vs geue him heartie thankes, as we
 are moste bounde , and praise his
 name, for euer and euer.

Amen.

R r iiii

An

AN Homilie of the place and
time of praier.



OD through his almighty power, wisedome, and goodnes, created in the beginning heaven and earth, the Sunne, the Moon, the starres, the foules of the ayre, the beastes of the earth, the fiskes in the sea, and all other creatures, for the vse and commoditie of man, whom also he had created to his owne ymage and likenes, and geuen him the vse and gouernment ouer them all, to the ende he should vse them in suche sorte, as he had geuen him in charge and commaundement, and all that he should declare him selfe thankefull and kinde, for all those benefites so liberally and so graciously bestowed vpon him, utterly without any deseruing on his behalfe. And although we ought at all times and in al places, to haue in remembraunce, and to be thankfull to our gracious Lorde, according as it is written: I will magnifie the Lorde at all times. And againe: WhereSOEVER the Lord beareth rule, O my soule praise the Lorde: Yet it appeareth to be Gods good will and pleasure, that we should at special times, and in speciall places, gather our selues together, so thintent his name might be renowmed, and his glorie set forth in the congregation, and the assembly of his Saintes. As concerning the time which almighty God hath appointed his people to assemble together solemnly, it doth appear

Psal.33

Psal.102

by the fourth commaundement of God: Rememb-
ber, saith God, that thou kepe holy the Sabbath
day, upon the which day, as is plaine in the Actes
of the Apostles, the people accustomable resorted
together, and heard diligently the lawe and the
prophetes reade among them. And albeit, this
commaundement of God doth not binde Christi-
an people so straightly to obserue and kepe the vt-
er ceremonies of the Sabbath day, as it was ge-
uen unto the Jewes, as touching the forbearing
of worke and labour in the time of great necessi-
ty, and as touching the precise keping of the se-
venth day, after the maner of the Jewes, for we
nowe the first day, which is our Sunday,
do make that our Sabbath, that is, our day of
rest, in the honour of our Saviour Christ, who as
man that day rose from death, conquering the
most triumphantly: Yet notwithstanding,
considerer is found in the commaundement, ap-
pealing to the lawe of nature, as a thing most
godly, most iust and nedefull for the setting forthe
of Gods glorie, it ought to be retained and kept
by all good Christian people: And therfore by this
commaundement, we ought to haue a time, as
one day in a weeke, wherin we ought to rest, yea
from our lawfull and nedefull workes. For like as
it appareth by this commaundement, that no
man in the syre daies ought to be slouthfull or
idle, but diligently to labour in that state wher-
in God hath set him: Even so God hath given
euersle charge to all men, that vpon the Sab-
ath day, which is now our Sunday, they shoulde
be from all weekly and workday labour, to
the

Actes. 12

The firste parte of the Sermon.

The intent that like as God him self wrought his
daies, and rested the seventh, and blessed and sanctified it, and consecrated it to quietnes and rest
from labour: even so Gods obedient people shal
use the Sunday holilie, and rest from their com
mon and daily busines, and also geue them selues
wholly to heauenly exercises of Gods true mi
gion and seruice. So that God doth not onely
commaunde the obseruation of this holyday, but
also by his own example, doth stirre and prouide
vs to diligent keping of the same. Good naturall
children will not onely become obedient to the
commaundement of their parents, but also haue
a diligent eye to their doinges, and gladly follow
the same. So, yf we will be the children of our
heauenly father, we must be carefull to keepe the
Christian Sabbath day which is the Sunday,
not onely for that it is Gods expresse comman
dement, but also to declare our selues to be louing
children, in folowing the example of our gra
uous Lord and Father. Thus it may plainly ap
peare, that Gods wil and commaundement was
to haue a solemnne time and standing day in the
weke, wherin the people shoulde come together,
and haue in remembraunce his wonderful bene
fites, and to render him thankes for them, as app
perteineth to louing, kind, and obedient people.

This example and commaundement of all
the godly Christian people, began to follow imme
diately after the Ascension of our Lord Christ, and
began to chose them a standing day of the week,
to come together in. Yet not the seventh day,
which the Jewes kept: but the Lordes day, the
day

day of the Lordes resurrection, the day after the
seventh day, which is the first of the weeke. Of
the which day mention is made by S. Paule on
this wise: In the first day of the Sabbath, let e-
very man lay by what he thinketh good, meaning
to the poore. By the first day of the Sabbath, is
meant our Sunday, which is the first day after
the Jewes seventh day. And in the Alpealippes
is emone plaine, where as S. John saith, I was
in the spirite upon the Sunday. Sithens which
time, Gods people hath alwaies in all ages,
without any gainsaying, used to come together
upon the Sunday, to celebrate and honour the
Lordes blessed name, and carefully to kepe that
day in holy rest and quietnes; both men, women,
childre, servant, and straunger. For the transgres-
sion and breach of which day, God hath declared
him selfe muche to be grieved, as it may appeare
by him, who for gathering of sticks on the Sab-
bath day, was stoned to death. But alas, all these
notwithstanding, it is lamentable to see the wi-
ld boldnesse of those that will be counted Gods
people, who passe nothing at all of keeping and
following the Sunday. And these people are of
two sortes. The one sorte, if they haue any busi-
nesse to do, though he there be no extreme neede,
they must not spare for the Sunday, they must
make journey on the Sunday, they must rowe
out of the land on the Sunday, they must bye and sell
on the Sunday, they must keepe markettes
and faires on the Sunday. Finally, they vse all
unlawfull, workes, dænes and helidanes are at oye.

I.C.03.16

Ярослав

June. 19

The

The second parte of the Sermon.

The other sort yet is worse. For althogh they wil
not trauaile nor labour on the Sunday, as they
do on the weeke daye, yet they will not rest in ho-
lynes, as God commaundeth: but they rest in un-
godlynes, and in filthynes, prauising in their
pride, pranking and pricking, pointing and pain-
ting them selues, to be gorgeous and gaye. They
rest in excesse and superfluitie, in gluttonie and
drunkennesse, like Rattes and Swayne. They rest
in brawlinge and rayling, in quarreling and
fighting. They rest in wantonnesse, in toyish ta-
king, in filthye fleshlynes, so that it doeth to ri-
dencye appeare, that God is more dishonoured,
and the devill better serued on the Sunday, then
vpon all the dayes in the weeke beside. And I al-
lure you, the beastes whiche are commaunded to
rest on the Sunday, honour God better, then
this kinde of people. For they offend not God,
they breake not their holydaye. Wherefore, O my
people of God, laye your handes vpon your hea-
tes, repente and amende this greuous and dan-
gerous wickednesse, stande in awe of the com-
maundement of God, gladlye folowe the exam-
ple of God him selfe, be not disobedient to the
godlye order of Chistes Churche, vsed and kepte
from the Apostles time, vntill this day. Feare the
displeasure and iust plagues of almighty God,
ye ye be negligent, and forbear not labouiring
and travailing on the Sabbath day or Sunday
and do not resort together, to celebrate and con-
nifie Gods blessed name, in quiet holynesse, and
godlye reverencie.

Nowe concerning the place, where the people

if God ought to resort together, and where especially they ought to celebrate and sanctifie the Sabbath day, that is the Sunday, the day of holynesse. That place is called Gods Temple or the Church, because the companie and congregation of Gods people (whiche is properly called the Church) doth there assemble them selues on the day appointed for such assemblies and meetings. And forasmuche as almighty God hath appoynted a speciall time to be honoured in, it is very meet godly, and also necessarie, that there shoulde be a place appointed where these people shoulde meet and resort, to serue their gracious God and mercifull father. Trueth it is, the holy Patriarches for a great number of yeres, had neither Temple nor Church to resort unto. The cause was, they were not staid in any place, but were in a continuall peregrination and wandering, that they coulde not conveniently builde anye Church. But so sone as God had deliuered his people from their enemies, and set them in some libertie in the wildernes, he set them vp a costly and curious tabernable, which was, as it were the prototype Church, a place to resort unto of the whole multitude, a place to haue his Sacrifices made in, and other obseruaunces and rites to be binde in. Furthermore, after that God, according to the mutch of his promise, had placed, and quieted his people in the land of Canaan, nowe called Jewry, he commaunded a great and a magniscent Temple to be buildded by king Salomon; as seldom the like hath ben sene. A Temple deglyed & adourned, so gorgeously garnished,

287
The firste part of the Sermon^{to}

as was meete and expedient for people of that
time, whiche would be allured and stirred with
nothing so muche , as with suche outward godly
gaye thinges. This was nowe the Temple of
God indued also with many giftes , and sundrie
promises. This was the parische Church, and the
mother Churche of all Jewry . Here was God
honoured and serued . Hither was the whole
Realme of all the Israelites bounde to come at
three solempne feastes in the yere, to serue their
Lorde God here. But let vs proceade further . In
the time of Christ and his Apostles , there was
yet no Temples nor Churches for Christian men
for why : they were alwaies for the most part
in persecution , vexation , and trouble , so that
there could be no libertie nor licence obtained
that purpose. Yet God delighted much that they
shoulde often resort together in a place , and ther
fore after his Ascencion , they remained together
in an upper Chaumber . Sometime they entred
into the Temple , sometime into the Sinagoges ,
sometime they were in prison , sometimes in
their houses , sometimes in the fieldes . ac . And
this continued so longe , till the faith of Christ
Jesu began to multiplie in a great part of the
world . Nowe when diuers Realmes were es
tablished in Gods true religion , and God had givyn
them peace and quietnes : then began knyghts ,
noble men , and the people also , stirred by with
godly zeale and feruentnes , to build vp Temples
and Churches , whither the people myght comyn
the better to do their duetie towardes God , and
to keepe holy their Sabbath day , the day of rest .

And

unto these Temples, haue the Christians custome
mable vse to resort from time to time , as vnto
conuenient places , where they might with common
thankes for the benefites that he dayly pow-
erfull upon them, both mercifully , and abundantly,
where they might also heare his holy worde
expounded, and preached sincerely , and re-
ceive his holy Sacraments, ministred vnto them
duly and purely . True it is, that the chiese and
spciall Temples of God, wherein he hath great
pleasure and most delight to dwel, are the bo-
des and mindes of true Christians, and the cho-
sen people of God, according to the doctrine of ho-
ly scriptures, declared by S. Paule. Know ye not
(with he) that ye be the Temple of God, and that
the spirite of God doth dwell in you? The Tem-
ple of God is holy, whiche ye are. And againe in
the same Epistle : Knowe ye not that your bodie
is the Temple of the holy ghost, dwelling in you,
whom you haue geuen you of God , and that ye
be not your owne? Yet this notwithstanding,
God doth allowe the materiall Temple made of
stones (so oft as his people do come together
into it, to praise his holy name) to be his house,
and the place where he hath promised to be pre-
sent and where he will heare the prayers of them
that call vpon him. The whiche thing, bothe
Christ & his Apostles, with all the rest of the holy
fathers, do sufficiently declare by this: That, albe-
it they certaintely knewe that their prayers were
heard, in what place soever they made the thogh
them in caues, in woods, and in desertes, yet (so
oft

i. Cor. 3

Chapi. 6

The firste part of the Sermon

oft as they coulde conveniently) they resorted
the materiall Temples, there, with the rest of the
congregation, to ioyne in praier & true worship.
Wherfore (deverely beloued) you that professe you
selues to be Christians, and glorie in that name,
disdaine not to folow the example of your master
Christ, whose scollers (you say) ye be. Shewe you
to be like them, whose schole mates you take up-
pon you to be, that is, the Apostles and Disciples
of Christ. Lift vp pure handes, with cleane han-
des in all places, and at al times. But do the same
in the temples and Churches, vpon the Sabbath
daies also. Our godly predecessors, and the an-
cient fathers of the primitiue Church, spared not
their goodes to builde Churches, no, they spared
not to venture their liues in time of persecution,
and to hazard their bloud, that they might assem-
ble them selues together in Churches. And shall
we spare a little labour, to come vnto Churches?
Shall neither their example, nor our duetie, nor
the commodities (that thereby shoulde come vnto vs)
move vs:

If we will declare our selues to haue the same
of God, ys we will shewe our selues true Chris-
tians, ys we will be the folowers of Christ our mas-
ter, and of those godly fathers that haue liued
before vs, and nowe haue receiuied the reward of
true and faithfull Christians, we must both wil-
lingly, earnestly, and reverently come vnto the
materiall Churches and Temples to pray as vnto
fitte places appointed for that vse: And that
vpon the Sabbath day, as at most convenient
time for Gods people, to ceasse from bodily and
worldly

worldly busynes, to geue the selues to holy rest, and godly contemplation, pertaining to the service of almighty God, whereby we may reconcile our selues to God, be partakers of his reverent Sacramentes, and be devout hearers of his holye worde, so to be established in faith to Edward, in hope against all aduersitie, and in charite towarde our neighbours. And thus coming our course, as good Christian people, we may at the last attaine the rewarde of euerlasting glory, through the merites of our Sauour Jesus Christ, to whom with the father, and the holy ghost, be all honour and glory. Amen.

The second part of the Homelie of the
place and time of prayer.



T hath bene declared vnto you (good Christian people) in the former Sermon read vnto you, at what time, and into what place ye shall come together to praise God. Nowe I entende to set before your eyes, firste howe zealous and de-sirous ye ought to be to come to your Churche. Secondlye, howe sore G D D is greeued with them that do despise or little regarde to come to the Churche, vpon the holy restfull day. It may well appeare by the Scriptures, that many of the godly Israelites beyng nowe in aduersitie for their sinnes, amonge the Babylonians, full often wysshed, and desyred to be

Si againe

The second part of the Sermon

- againe at Hierusalem. And at their returme,
through Goddes goodnes) though manye of
the people were negligent) yet the fathers
were maruelous deuoute to builde vp the Tem-
ple, that Goddes people might repaire thither
to honoure him. And Kinge Dauid when he
was a banished man out of his Countrey, out
of Hierusalem the holye Citie, from the San-
tuarie, from the holye place, and from the Ca-
bernacle of G O D: What desyre, what feruent
nesse was in him towardes that holye place:
what wishinges, and prayers made he to God,
to be a dweller in the house of the Lorde? One
thinge (sayeth he) haue I asked of the Lorde,
and this will I still craue, that I may resorte
and haue my dwelling in the house of the Lord,
so longe as I liue. Againe, Oh howe I ioyed
when I hearde these wordes: we shall go into
the Lordes house. And in other places of the
Psalmes, he declareth for what intent and pur-
pose, he hath such a feruent desire to enter into
the Temple and Church of the Lord. I will fall
downe (sayth he) and worship in the holy Tem-
ple of the Lord. Againe, I haue appeared in thy
holye place, that I might beholde thy might and
power, that I might behold thy glory and mag-
nificence. Finally, he sayeth: I will shewe forth
thy name to my brethren, I will praise thee in
the middes of the congregation. Why then had
Dauid such an earnest desire to the house of
God: first, because there he wold worship and
honour God. Secondly, there he wold haue a
contemplation and a syght of the power and
glorie.
- Psal.16.
- Psal.121.
- Psal.157.
- Psal.63.
- Psal.21.

glorie of God. Thirde, there he would praise the name of God, with all the congregation and company of the people. These considerations of this blessed Prophete of God, ought to stirre vs, and kindle in vs the like earnest desire to resort to the Churche, especially upon the holye restfull dayes, there to do our dueties, and to serue God, there to call to remembraunce, howe God euern at his mere mercy, and for the glory of his name sake, worketh mightily to conserue vs in health, wealth, and godlynes, and mightily preserueth vs from the assaultes and rages of our fierce and cruell enemyes, and there joyfullye, in the number of his faithfull people, to praise and magnifie the Lordes holy name.

Set before your eyes also that auncient father Simeon, of whom the scripture speaketh thus, whis great commendation, and an encouragement for vs to do the like. There was a man at Hierusalem, named Simeon, a iust man fearing God, he came by the spirite of God into the temple, and was tolde by the same spirite, that he shold not dye before he sawe the annointed of the Lorde. In the Temple his promise was fulfilled. In the Temple he sawe Christ, & toke him in his armes. In the Temple he brast out into the mightie praise of God his Lorde. Anna, a prophetesse, an olde widowe, departed not out of the temple, geuing her selfe to praier and fasting daye and night: And she comming about the same time, was likewise inspired, and confessed and spake of the Lorde to all them who looked for the redemption of Israel. This blessed man, and

Luke.2

Anna

S. ii this

The second part of the Sermon

150 yr.
7.

this blessed woman, were not disapointed of wonderfull fruite, commoditie, and comforte, which God sent them, by their diligent resorting to Gods holy temple. Nowe ye shall heare howe greuouslie God hath ben offendeth with his people, for that they passed so litle vppon his holy temple, and foully eyther despised or abused the same. Which thing may plainly appeare by the notable plagues and punishmentes which God hath laide vppon his people, especially in this, that he stirred vp their aduersaries horriblie to beate downe, and vtterly to destroy his holy temple with a perpetuall desolation. Alas howe many Churches, Countreis, and Kingdomes of Christian people haue of late yeres bene plucked downe, ouerrunne, and left wast, with grieuous and intollerable tirannie and crueltie of the enemie of our Lord Christ, the great Turke, who hath so vniuersallye scourged the Christians, that never the like was heard and read of. Aboue thirtie yeres past, the great Turke had ouerrunne, conquered and brought into his dominion and subiection twentie Christian kingdomes, turning away the people from the fayth of Christ, poysoning them with the deuilishe religion of wicked Mahomet, and eyther destroying their Churches vtterly, or hylthilie abusing them with their wicked and detestable errours. And nowe this great Turke, this bitter and sharpe scourge of Gods vengeance, is euuen at hand in this part of Christendome, in Europe, at the borders of Italie, at the borders of Germanie, greedilye gaping to devour us, to ouer-

uerunne our Countrey, to destroye our Chur-
ches also, unlesse we repent our sinfull life, and
 resort more diligently to the Churche to honour
 God, to learne his blessed will, and to fulfill the
 same. The Jewes in their time prouoked iustly
 the vengeance of God, for that partly they abu-
 sed his holy temple, with the detestable idolatry
 of the Heathen, and superstitious vanities of
 their owne inuentions, contrary to Gods com-
 mendment, partly they resorted vnto it as hi-
 potrites, spotted, imbued, and soulye defiled
 with all kinde of wickednesse and sinfull life,
 partly many of them passed litle vpon the holye
 Temple, and forced not whether they came thi-
 ther, or no. And haue not the Christians of late
 dayes, and euен in our dayes also, in like maner
 prouoked the displeasure and indignation of al-
 mightie God: partly because they haue propha-
 ned and defiled their churches with Heathenish
 and Jewishe abuses, with Images and Idols,
 with numbers of aultars, to to supersticiously &
 inuoluerablie abused, with grosse abusing and
 filiue corrupting of the Lordes holye Supper,
 the blessed Sacrament of his bode and bloud,
 with an infinite number of toyes and trifles of
 their owne devises, to make a godly outward
 shew, & to deface the homely, simple and sincere
 religion of Christ Jesus: partly they resort to
 the Churche like hipocrites, full of all iniquitie
 and sinfull life, hauing a baine & a daungerous
 faint and perswasion, that yf they come to the
 Church, besy inkele them with holy water, heare
 mass, and be blessed with the chalice, though

S. iii they

The seconde part of the Sermon

they bnderstand not one worde of the wholsen
vice, nor sele one motion of repentaunce in their
hartes, all is well, all is sure. Sye vppon such
mocking and blaspheming of Gods holy di-
naunce. Churches were made for an other pur-
pose, that is, to resorte thither and to serue God
truely, there to learne his blessed will, therin
call vpon his mighty name, there to vse the ho-
ly Sacramentes, there to trauaile howe to be in
charitie with thy neighbour, there to haue thy
pore and needy neigbour in remembraunce, from
thence to depart better & more godly then thou
camest thither. Finally, Gods vengeance hath
ben and is dayly prouoked, because much wicked
people passe nothing to resort to the Church, ei-
ther for that they are so sore blinded that they
bnderstand nothing of God and godlinesse, and
care not with diuillishe example to offend their
neighbours, or els for that they see the Churche
altogether scoured of suche gay gasing sightes
as their grosse phantasie was greatly delighted
with, because they see the false religion abando-
ned, and the true restored, which semeth an una-
uerie thing to their unsauerie taske, as may ap-
peare by this that a woman saide to her neigh-
boure. Alas gosspipe, what shall we nowe do at
Churche, since all the Saintes are taken away,
since al the goodly sightes we were wont to haue
are gone, since we can not heare the like piping,
singing, chaunting, & playing vpon the Organs
that we coulde before. But (dereley beloved) we
ought greatly to reioyce and geue god thankes
& our Churches are deliuered of al those things
which

whiche displeased God so sore, and filthylie defyled his holy house and his place of maier, for the which he hath iustly destroyed many nations, according to the saying of Saint Paule: If any man defyle the temple of God, God will him destroy. And this ought we greatly to prayse God by, that such superstitious and idolattious manner as were utterly naught, and defaced Gods glorie, are utterly abolysched, as they mosle iustly deserved: and yet those thinges that either God was honoured with, or his people edified, are dearely retained, & in our Churches comely practised. But nowe, forasmuche as ye perceiue it is Gods determinate pleasure, ye should resort vnto your churches vpon the day of holy rest, seing ye heare what displeasure God conceiueth, what plagues he poureth vppon his disobedient people, seying ye understand what blessings of God are geuen, what heauenly commodities come to such people as desirouslie and zelouslie vse to report unto their Churches, seing also ye are nowe friendly bidden and ioyntly called, beware that ye slacke not your duetie, take heede that you suffer nothing to let you hereafter to come to the Churche, at suche times as you are orderly appointed and commaunded. Our Sauiour Christ tellich in a parable, that a great Supper was prepared, ghestes were bidden, manye excused them selues and woulde not come: I tell you (saith Christ) none of them that were called shall taste of my supper. This great supper is the true religion of almighty God, wherewith he will be worshipped in the due receiuing of his Sacrament.

1 Cor. 3

Luke. 14

The second part of the Sermon

tramentes, and sincere preaching and hearing
his holy worde, practising the same by godly
conuersation. This feaste is nowe prepared in
Gods banqueting house the Churche, you are
thervnto called and ioyntly bidden: if you refuse
to come, and make your excuses, the same will be
answering to you, that was vnto them. Nowe
come therefore (dearely beloued) without delay,
and cherefultly enter into Gods feasting house,
and become partakers of the benefites provided
and prepared for you. But see that ye come thither
with your holyday garment, not like hipo-
rites, not for a custome and for maner sake, not
with lothsomnesse, as though ye had rather not
come then come, yf ye were at your libertie.
For God hateth and punishment such counterfaite
hipocrites, as appeareth by Christes former pa-
rable. My frende (saith Ged) howe camest thou
in without a wedding garment? And therefore
commaunded his seruauntes to bind him hand
and foote, and to caste him into the vter darke-
nesse, where shall be weeping and wayling, and
gnashyng of teeth. To the intent ye may auoyde
the lyke daunger at Goddes hande, come to the
Churche en the holydaye, and come in your holy
day garment, that is to saye, come with a chere-
full and a godly minde, come to seeke Gods glori-
and to be thankefull vnto him, come to be at one
with thy neighbour, and to enter in frendshippe
and charitie with him. Consider that all thy do-
inges stinke before the face of God, yf thou be
not in charitie with thy neighbour. Come with
an hart lifted and clensed from worldly and car-
nall

all affections and desires, shake off all vaine thoughtes whiche may hinder thee from Gods true seruice. The birde when he wil flee shaketh his winges: Shake and prepare thy selfe to flee þer then all the birdes in the ayre, that after thy dutie duly done in this earthly Temple and churche, thou maiest flee vp and be receiuued into the glorious Temple of God in heauen, through Christ Jesus our Lorde, to whom, with the Father, and the holy Ghost, be all glory and honour. Amen.

AN Homilie, vvhercin is declared that
Common prayer and Sacramentes
ought to be ministred in a tongue
that is understanded of
the hearers.

AMONG the manyfolde exercises of Gods people (deare Christians) there is none more necessarie for all estates and at all times then is publique prayer, and the due vse of Sacramentes. For in the firste, we begge at Gods hand all suche thinges as otherwise we can not obtaine. And in the oþer, he embraceth vs, and offreth himselfe to be imbraced of vs. Knowing therfore that thes two exercises are so necessarie for vs, let vs not thinke it unmeet to consider, first what praier is, and what a Sacrement is, and then howe many formal prayers there be, and howe many Sacramentes

Of Common prayer

Augu. de
spiritu &
anima.

August. li
2.contra
aduersari-
os legis &
prophet.

August.ad
Bonifaciu.

mentes, so shall we the better understande howe
to vse the aright. To know what they be, Saint
Augustine teacheth vs in his booke, entituled:
Of the Spirite and the soule. He saith this:
Prayer: Praier is (saith he) the deuotion of the
minde, that is to saye, the returning to God
through a godly and humble affection, which af-
fection is a certaine willing and sweete endi-
ning of the minde it selfe towardes God. And
in the second booke against the aduersarie of the
law and prophetes, he calleth **Sacramentes** ho-
ly signes. And writing to *Bonifacius* of the Bap-
tisme of Infantes, he saith: If **Sacramentes**
had not a certaine similitude of those thinges
whereof they be **Sacramentes**, they shoulde be
no **Sacramentes** at all. And of this similitude
they do for the moste part receiue the names of
the selfe thinges they signifie. By these wordes
of S. Augustine it appeareth, that he alloweth
the common description of a **Sacrament**, which
is, that it is a visiblie signe of an i[n]visiblie grace,
that is to saye, that setteth out to the eyes and
other outwarde senses, the inwarde working
of Gods free mercye, and doeth (as it were) seale
in our heartes the promises of God. And so was
circumcision a sacrament, whiche preached vnto
the outwarde senses, the inwarde cutting
waye of the soefskin of the heart, and sealed and
made sure in the hartes of the circumcised, the
promise of god, touching the promised seede that
they looked for. Nowe let vs see howe many sortes
of praier, and howe many **Sacramentes** there
be. In the **Scriptures** we reade of thre sortes of
praier

3 p. 4 v.

1. Tim. 2

1. Reg. 1

1. Thess. 5
Jacob. 5

Math. 6

Actes. 10

prayer, whereof two are private, and the thirde is common. The first is that which Saint Paule wraiteth of in his Epistle to Timothee, saying: I will that men pray in every place, liftinge vp pure handes without wrath and striuing. And it is the deuoute liftinge vp of the mind to God, without the uttering of the heartes griefe or desire by open voice. Of this prayer we haue example in the first booke of the Kinges, in Anna the mother of Samuell, when in the heauynesse of her heart she praied in the Temple, desirynge to be made fruitfull. She prayed in her heart (saith the texte) but there was no voice heard. After this sorte must all Christians praye, not once in a weeke or once in a day only: but as S. Paule writteh to the Thessalonians, without ceasing. And as Saint James writteh: the continuall prayer of a iust man is of much force. The seconde sorte of prayer is spoken of in the Gospell of Mathewe, where it is saide: When thou prayest, enter into thy secrete closet, and when thou hast shut the doore to thee, praye unto thy father in secrete, and thy father which seeth in secrete, shall rewarde thee. Of this sorte of prayer, there be sundry examples in the Scriptures, but it shal suffice to rehearse one, whiche is written in the Actes of the Apostles. Cornelius a devout man, a Capitaine of the Italian armie, saith to Peter: that being in his house in prayer, at the ninth houre there appeared unto him one in a white garment. Ac. This man spake unto God in secrete, and was rewarded openly. These be the two private sortes of prayer.

Of Common prayer

prayer. The one mentall, that is to saye, the de-
vout lifting vp of the minde to God: And the
other vocall, that is to say, the secrete uttering
of the grieses and desires of the heart with
wordes, but yet in a secrete closet or some solita-
rie place. The thirde sorte of prayer, is publique
or common. Of this prayer speaketh our Sa-
uiour Christ, when he sayeth: If two of you
shall agree upon earth upon any thing, what-
soeuer ye shall aske, my father whiche is in hea-
uen shall do it for you. For wheresoeuer two or
three be gathered together in my name, there
am I in the middest of them. Although GOD
hath promised to heare vs when we praye pri-
uately, so it be done faithfullye and deuoutlye.
(For he saith: Call vpon me in the daye of thy
trouble, and I will heare thee. And Elias be-
ing but a mortall man, sayeth Saint James,
prayed, and heauen was shut three yeres and six
monethes, and againe he prayed, and the hea-
uen gaue raine.) Yet by the histories of the Bi-
ble, it appereth that publique and common pray-
er is most available before God, and therefore is
muche to be lamented that it is no better estee-
med amonge vs which profess to be but one bo-
dye in Christ. When the Citie of Nineve was
threatened to be destroyed within xl. dayes, the
Prince and people ioyned them selues together
in publique prayer and fasting, and were preser-
ued. In the Prophete Joel, God commandeth
a fasting to be proclaimed, and the people to be
gathered together, yonge and olde, man and wo-
man, and are taught to saye with one voyce;

Spare

psalm.18

psal.50

Jacob.5

Zonas.3

Joel.2

Spare vs O Lorde, spare thy people, and let not
 thine inheritaunce be broughte to confusion.
 When the Jewes shold haue bene destroyed all
 in one daye, through the malice of Haman, at
 the commaundement of Hester, they fasted and
 prayed, and were preserued. When Holophernes
 besieged Bethulia; by the aduice of Judith they
 fasted and prayed, and were deliuered. When Pe-
 ter was in prison, the congregation ioyned
 them selues together in prayer, and Peter was
 wonderfullye deliuered. By these histories it
 appeareth, that common or publique praier is of
 great force to obtaine mercye and deliueraunce
 at our heauenlye fathers hande. Therefore bre-
 then, I beseche you, euен for the tender mercies
 of God, let vs no lenger be negligent in this be-
 halfe, but as a people willinge to receiue at
 Gods hande such good thinges as in the com-
 mon prayer of the Churche are craved: Let vs
 ioyne our selues together in the place of comon
 praier, and with one voice and one heart, begge
 at our heauenly father all those thinges which
 he knoweth to be necessarie for vs. I forbide you
 not priuate prayer, but I exhorte you to esteeme
 common prayer as it is worthye. And before all
 thinges, be sure, that in all these three sortes of
 prayer, your mindes be devoutlye lifted vp to
 God, els are your praiers to no purpose, and this
 saying shalbe verefied in you: This people ho-
 noureth me with their lippes, but their heart is
 farre from me. Thus muche for the three sortes
 of prayer, whereof we reade in the Scriptures.

Hester.4

Judith.8

Actes.13

37

Cay. 26,
path. 15,

None

Of Common prayer,

Nowe with like or rather more breuitie, you
shall heare howe many Sacramentes there be,
that wer instituted by our Sauour Christ, and
are to be continued and receiued of euery Christi-
an in due time & order, and for such purpose as
our Sauour Christ willed them to be received.
And as for the number of them, if they shold be
considered according to the exakte signification
of a Sacrament, namely for visible signes, ex-
presselye commaunded in the newe Testament,
wherevnto is annexed the promyse of free for-
geuenesse of our synne, and of our holynesse and
ioyning in Christ: there be but two, namely
Baptisme and the Supper of the Lorde. For al-
though absolution hath the promise of forgeue-
nesse of synne: yet by the expresse worde of the
newe Testament, it hath not this promise annexed
and tyed to the visible signe, which is im-
position of handes. For this visible signe (I
meane laying on of hands) is not expressely com-
maunded in the newe Testament to be vsed in
absolution, as the visible signes in Baptisme
and the Lordes Supper are, and therefore abso-
lution is no such Sacrament as Baptisme and
the Communion are. And though the ordering
of Ministers hath his visible signe & promise;
yet it lackes the promise of remission of synne,
as all other Sacramentes besides do. Therfore
neither it, nor any other Sacramentes els, be
such Sacramentes as Baptisme and the Com-
munion are. But in a generall acception, the
name of a Sacrament may be attributed to any
thing

thing whereby an holy thing is signified. In
whiche vnderstanding of the worde, the aunci-
ent writers haue geuen this name, not onely to
the other ffe, commouly of late yeres taken and
vised for supplying the number of the seuen Sa-
cramentes: but also to diuers and sundrie other
Ceremonies, as to oyle, washing of feete, and
suche like, not meaning thereby to repute them
as Sacramentes, in the same signification that
the two forenamed Sacramentes are. And ther-
fore S. Augustine wayng the true significa-
tion and exacte meaning of the worde, writing
to *Ianuarius*, and also in the thirde booke of Christi-
an doctrine, affirmeth that the Sacramentes
of the Christians, as they are moste excellent in
signification, so are they moste fewe in number,
þin both places maketh mention expresseſſlie of
two, the Sacrament of Baptisme, and the Sup-
per of the Lorde. And although there are retay-
ned by the order of the Churche of England, be-
sides these two, certaine other Rites and Cere-
monies about the institution of ministers in the
Churche, Matrimonie, Confirmation of children,
þy examining them of their knowledge in the
articles of the faith, and ioyning thereto the
prayers of the Churche for them, and likewise
þy visitation of the sick: yet no man ought to
take these for Sacramentes in suche significa-
tion and meaning, as the Sacrament of Bap-
tisme and the Lordes supper are: but eyther for
godly states of life, necessary in Christes Church,
and therfore worthie to be set foorth by publique
action and solemnitie by the ministerie of the
Church,

Dionisius
Bernar. de
œna do-
mini, &
abluti pe-
dem.

Of Common prayer,

Church, or els iudged to be such ordinances as may make for the instruction, comfort, and edification of Christes Churche.

Nowe vnderstanding sufficiently what praier is, and what a Sacrament is also, and how manie sortes of praiers there be, and howe manie Sacramentes of our Sauiour Christes institution: let vs see whether the Scriptures and the examples of the primatiue Churche will alowe any vocall praier, that is, when the mouth bittreth the peticions with voyce, or any maner of Sacrament, or other publique and common rite or action, parteyning to the profite and edifying of the poore congregation, to be ministred in a tongue unknownen or not vnderstand of the minister or people, yea and whether any person may priuately vse any vocall prayer, in a language that he him selfe understandeth not. To this question we must aunswere, no. And synt of common praier and administration of Sacramentes. Although reason, if it might rule, woulde soone perswade vs to haue our common praier and administration of Sacramentes in a knownen tongue, bothe for that to pray commonly, is for a multitude to aske one and the selfe thing with one voyce and one consent of minde, and to administer a Sacrament, is by the outwarde woorde and element, to teache to the receiver the inwarde and invisiblie grace of G D D, and also for that bothe these exercises were syntke instituted, and are still continued, to the ende that the congregatioun of Childe mighte from time to time be putte in remembrance

branche of their unitie in Christe , and that as
members all of one bodie , they ought bothe in
prayers and otherwise to seeke & desyre one ano-
thers commoditie, and not their owne without
others. Yet shall we not neede to flee to reasons
yours in this matter , syth we haue bothe the
plain & manyfesto wordes of the Scripture, and
also the consent of the noble learned and auic-
ient writers to commende the prayers of the con-
gregation in a knownen tongue . Ifyst, Paule to
the Corinthians saith. Let all thinges be done
edifying. Whiche can not be vniuersall common
prayers and administration of Sacramentes be
in a tongue knownen to the people . For where
the prayers spoken by the minister, & the wordes
in the administration of the Sacramentes , be
not understanded of them that be present , they
cannot therby be edified. For as when the trum-
pet that is blowen in the fielde geueth an un-
certayne sounde, no man is thereby stirred vp to
prepare him selfe to the fighthe : And as when an
instrument of musike maketh no distinct sound,
no man can tell what is piped : Euen so when
prayers or administration of Sacramentes shal
be in a tongue unknownen to the hearers, which
of them shall be thereby stirred vp to lift vp his
mind to God, and to begge with the minister at
Gods hande, those thinges which in the wordes
of his prayers the minister asketh ? O who
shall in the ministratiōn of the Sacramentes
understande what iuisible grace is to be cra-
ned of the hearer, to be wrought in the inwardē
man? Truly no man at al. For saith S. Paule)

Tt i he

1. Cor. 14

Of Common prayer,

he that speaketh in a tongue unknowen, shall be vnto the hearer an alien, whiche in a Christian congregation is a great absurditie. For we are not straungers one to another, but we are the Citizens of the Saintes, and of the houshalde of

Ephe. 2

1. Cor. 10

and, 12

God, yea and members of one bodie. And therefore whiles our minister is in rehearasing the prayer that is made in the name of vs all, we must geue diligent eare to the wordes spoken by him, and in hart begge at Gods hand those thinges that he beggeth in wordes. And to signifie that we so do, we saye Amen at the ende of the prayer that he maketh in the name of vs al. And this thing can we not do for edification, vnlesse we vnderstande what is spoken. Therefore it is required of necessitie, that the common praier be had in a tonge that the hearers do vnderstand. If euer it hadde ben tollerable to vse straunge tongues in the congregations, the same might haue ben in the time of Paule & the other Apostles, when they were miraculously endued with the gift of tongues. For it might then haue perswaded some to imbrace the Gospell, when they had hard men that were Hebrewes borne, and unlearned, speake the Greke, the Latin, and other languages. But Paule thought it not tollerable then: And shall we vse it nowe, when no man commeth by the knowledge of tonges otherwise then by diligent and earnest studie? God forbid. For we shoulde by that meanes bringe all our Church exercises to friuolous superstition, and make them altogether vnfruitefull. Luke witteth, that when Peter & John were discharged

Aites. 4

by

by the Princes and highe Priestes of Ierusalem, they came to their felowes, and tolde them all that the Princes of the Priestes and Elders had spoken vnto them. Whiche when they hard they lifted vp their voice together to God with one assent, and saide: Lord, thou art he that hast made heauen and earth, the sea, and all thinges that are in them. ac. Thus roulde they not haue done, yf they had prayed in a straunge tongue, that they had not vnderstande. And no doubt of it, they did not all speake with seuerall voyces: but some one of them spake in the name of them all, and the rest geuing diligent eare to his wordes, consented thervnto, and therfore it is saide, that they lifted vp their voice together. Saint Luke saith not their voices, as many: but their voyce as one. That one voyce therefore was in such language as they all vnderstode, otherwise they could not haue lifted it vp with the consent of their hartes. For no man can geue consent of the thing he knoweth not. As touching the times before the comming of Christ, there was never man yet that woulde affirme, that eyther the people of God or other, had their prayers or administrations of Sacramentes or sacrifices, in a tongue that they them selues vnderstode not. As for the time since Christe, till that blaspemed power of Rome began to spread it selfe, and to enforce all the nations of Europe to haue the Romishe language in admiration, it appeareth by the consent of the moste auncient and learned writers, that there was no straunge or unknowen tongue vsed in the congregations of

Of Common prayer,

Justinus.
Apol. 2

Christians. Justinus martir, who lived about 160. yeres after Christ, saith thus of the administration of the Lordes supper in his time. Upon the Sunday assemblies are made, both of them that dwell in Cities, and of them that dwell in the countrey also. Amongst whom, as muche as may be, the wrtinges of the Apostles and prophetes are redde. Afterwardes, when the reader doth ceasse, the chiefe minister maketh an exhortation, exhorting them to folowe so honest thinges. After this, we rise altogether and offre praiers, whiche being ended (as we haue saide) bread and wine and water are brought foorth: Then the head Minister offereth praiers and thankesgiving with all his power, and the people aunswere, Amen. These wordes with their circumstauncies being duely considered, do declare plainly, that not onely the scriptures were read in a knownen tongue: but also that prayer was made in the same in the congregations of Justines time. *Basilus magnus* and *Iohannes Chrysostomus* did in their time prescribe publique orders of publique administration, which they cal Liturgie, and in them they appointed the people to aunswere to the prayers of the Minister, sometime Amen, sometime *Lorde haue mercie vpon vs*, sometime and with thy spirite, and we haue our hartes lifted vp unto the Lorde. &c. Whiche aunsweres the people coulde not haue made in due time, yf the prayers had not ben made in a tongue that they vnderstode. The same *Basil* writing to the clergie of Neocastria, saith thus of his usage in common prayer, appointing one to begin the songue the rest folow:

And

And so with divers songes and prayers, passing
over the night, at the dawning of the day, alto-
gether (even as it were with one mouth, and
one heart) they sing vnto the Lorde a songe of
confession, every man framing vnto him selfe
mete wordes of repentaunce. In another place
ylieth: If the Sea be faire, howe is not the
assemblie of the congregation much more fayre,
whiche a ioyned sounde of men, women, and
children (as it were of the waues beating on
the shore) is sent forth in our prayers vnto our
God? Marke his wordes: A ioyned sounde Basil.
Hom. 4
ylieth he) of men, women, and children. Which
can not be, vntille thei al vnderstand the tongue
wherein the prayer is had. And Chrysostome vpon
the wordes of Paule sayeth: So soone as the
people heare these wordes world without ende, they 1. Cor. 14
all do forthwith aunswere Amen. This coulde
they not do, vntille they vnderstode the woord
spoken by the Priest. Dionisius Dionisius sayeth, that himmes
were saide of the whole multitude of people in
the administration of the Communion. Ciprian Cipri. Ser.
sayeth, the priest doeth prepare the mindes of 6. de ora,
the brethren, with a preface before the prayer, dominica
layinge: Listie vp your heartes. That whiles the
people doeth aunswere: We haue our heartes listed
vnto the Lorde. they be admonished that they
ought to thinkie on none other thing, then the
Lorde. Saint Ambrose writing vpon the wor-
des of S. Paule saith. This is it that he saith, 1. Cor. 14
because he whiche speaketh in an unknownen
tongue, speaketh to GOD, for he knoweth all
things: but menne knowe not, and therefore
Et iii there

Ambroſe.

Of Common prayer,

there is no profite of this thinge. And again
vpon these wordes : If thou blesse or ge
thankes with the spirite, howe shall he that
cupieth the rowme of the unlearned, saye Amen
at thy geuing of thankes, seeing he vnderstan-
deth not what thou sayest : that is (saith Am-
brose) if thou speake the praise of god in a tonge
vnknowen to the hearers. For the unlearned,
hearing that whiche he vnderstandeth not, kno-
weth not the ende of the prayer, and answer-
eth not Amen, which worde is as much to say
as trueth, that the blessing or thankesgeuing
maye be confirmed. For the confirmation of the
prayer is fulfilled by them that do answer
Amen. That all thinges spoken might be con-
firmed in the mindes of the hearers through
the testimonie of the trueth, and after many
waughtie wordes to the same ende, he saith: Th
conclusion is this, that nothing shoulde be done
in the Churche in vaine, and that this thinge
ought chiefly to be laboured for, that the un-
learned also might take profite, least any part of
the bodie shoulde be darke through ignorance.
And least any man shoulde thinke all this to be
meant of preaching and not of praier, he taketh
occasion of these wordes of S. Paule (If there
be not an enterprietor, let him kepe scilence in
the Churche) to say as foloweth. Let him pray
secretly, or speake to God, who heareth all thin-
ges that be done. For in the Churche must be
speake that may profit all persons. Saint He-
rome writing vpon these wordes of S. Paule.
(Howe shall he that supplieth the place of the
unlearned.

Hirrone
2 Cor. 14

unlearned. sc.) saith: It is the lay man whom paule understandeth here to be in the place of the ignorant man, whiche hath no Ecclesiastical office. Howe shall he aunswere Amen to the prayer that he vnderstandeth not? And a little after, vpon the wordes of S. Paule. (for I would pray in a tongue. sc.) He saith thus: This is Paules meaning: If anye man speake in straunge and unknowen tongues, his minde made vnfruitefull, not to him selfe, but to the hearer: for whatsoeuer is spoken, he knoweth it not. Saint Augustine writing vpō the. xviii.

Augustin.

palme, saith: What this shoulde be, we ought psal. 13 vnderstande, that we maye sing with reason of man, not with chattering of birdes. for Owls and Popiniae, and Rauens, and Pyes, and other such like birdes, are taught by men to hate they knowe not what: But to sing with understanding, is geuen by Gods holye will to the nature of man. Againe the same Augustine De magistri: There needeth no speche when we praye, singing perhappes as the priestes do, for to declare their meaning, not that God, but that men may heare them. And so beinge put in remembrance by consenting with the priest, they may dange vpon God.

Thus are we taught both by the Scriptures, and ancient doctours, that in the administration of Common prayer and Sacramentes, no tongue unknowen to the hearers ought to be used. So that for the satisfying of a Christian mans conscience, we nedē to spend no more time in this matter. But yet to stoppe the mouthes.

Of Common prayer,

of the aduersaries, which stay them selues vpon generall decrees : it shall be good to add to these testimonies of Scriptures and doctours, one constitution made by *Iustinian* the Emperour, who liued. 527. yeres after Christ, and was Emperour of Rome.

Nouel.
Constit. 23

Justin Decree The constitution is this : We commannde that all Bishoppes and Priestes do celebrate the holy oblation, and the prayers vsed in holy Baptisme, not speaking lowe, but with a cleare & loude voyce, whiche may be heard of the people, that thereby the minde of the hearers may be stirred vp with great deuotion in uttering the prayers of the Lorde God, for so the holy Apostle teacheth in his fyrt Epistle to the Corinthians, saying: Truly if thou onely blesse or geue thankes in spirite, howe doeth he whiche occupieth the place of the vnlearned, saye Amen at thy gowing of thankes vnto God, for he understandeth not what thou sayest ? Thou verilie geue thankes well, but the other is not edified. And againe in the Epistle to the Romaines, he sayeth : With the hert a man beleueth vnto righteoudnes, and with the mouth confession is made vnto saluation. Therefore, for these causes it is conuenient, that among other prayers those thinges also whiche are spoken in the holy oblation, be uttered and spoken of the moste religiouse Bishops and Priestes, vnto our Lorde Iesus Christe our God, with the father and the holye ghost, with a loude voyce. And let the moste religious Priestes knowe this, that if they neglecte any of these thinges, that they shall gne

an accoupt for them in the dreadfull iudgement
of the great God and our saviour Jesus Christ:
neither will we when we knowe it, rest and
lasse it vnguenged.

This Emperour (as *sabellius* wryteth) fauoured
the Bishop of Rome, and yet we see howe
plainē a decree he maketh for the praying and
administiring of Sacramentes in a knownen
tongue, that the deuotion of the hearers might
be stirred vp by knowledge, contrarie to the
iudgement of them that would haue ignorance
to make deuotion. He maketh it also a matter of
damnation, to do these things in a tongue that
the hearers vnderstande not. Let vs therefore
concluſe with God and al good mens assent, that
no common prayer or Sacramentes ought to be
ministrēd in a tongue that is not vnderstandinged
of the hearers. Howe a worde or two of priuate
prayer in an unknownen tongue.

We take in hande where we began to speake of
this matter, not onely to proue that no Common
prayer or administration of Sacramentes,
ought to be in a tongue unknownen to the hearers:
but also that no person ought to pray pri-
uately in that tongue that he him selfe vnder-
standeth not. Whiche thing shall not be harde
to prove, if we forget not what prayer is. For it
will be that deuotion of the minde which in-
with the hart to lifte vp it selfe to God: howe
vnderstande it be saide, that that person praieith, that
vnderstandeth not the wordes that his tongue
speakeith in prayer? Pea, howe can it be saide
that speakeith: for to speake, is by voice to
utter.

Of Common prayer

bitter the thought of the minde. And the boxe
that a man bitteth in speaking, is nothing
els, but the messenger of the minde, to bringe
abrode the knowledge of that, whiche other-
wise lieth secrete in the heart, and can not be
knowen, according to that which Saint paul
writeth : What man (saith he) knoweth the
thinges that appertaine to man, sauing only
the spirite of man, whiche is in man? He there-
fore that doth not vnderstande the boyses that
his tongue doth bitter, can not properly be saide
to speake, but rather to counterfaite, as pa-
rattes and such other birdes vse to counterfaite
mens boyses. No man therefore that feareth to
prouoke the wrath of God against himselfe, will
be so bolde to speake of God vnauidedly with-
out regarde of reuerent vnderstanding in his
presence, but he will prepare his hart before he
presume to speake vnto God. And therefore in
our Common prayer, the Minister doeth often-
times saye : Let vs pray, meaning thereby to ad-
monishe the people that they shoulde prepare
their eares to heare, what he shoulde craue at
Gods hand, & the hartes to consent to the same,
and their tongues to say Amen at the ende ther-
of. On this sort did the Prophet David pre-
pare his heart, when he saide : My hart is ready
(O God) my hart is ready, I will syng and be-
clare a Psalme. The Jewes also, when in the
time of Judith, they did with al their hart, pray
God to visite his people of Israell, had so prepa-
red their hartes before they began to pray, after
this sort had Manasses prepared his hart before
he

Psal.57

impaid, and saide: And nowe (O Lorde) do I
 bome the knees of mine hart, asking of thee part
 of thy mercifull kindnes. When the hart is thus
 prepared, the boyce uttered from the hart is har-
 monious in the eares of God: otherwise he re-
 gardeth it not to accept it. But soasmuche as
 the person that so babbleth his wordes without
 loue in the presence of God, sheweth him selfe
 not to regardre the maiestie of him that he spea-
 keth to: He taketh him as a contemner of his
 almighty maiestie, and geueth him his reward
 among hypocrites, whiche make an outward
 shewe of holynes, but their hertes are full of ab-
 ominable thoughtes, euен in the time of their
 myvers. For it is the hart that the Lord loketh
 upon, as it is written in the historie of kinges. 1. Reg. 16.
 If we therefore will that our myers be not ab-
 ominable before God, let vs so prepare our
 hertes before we pray, and so vnderstande the
 thinges that we aske when we pray, that bothe
 our hertes and boyces, maye together sounde in
 the eares of Gods maiestie, and then we shal not
 sayle to receiue at his hande, the thinges that
 we aske: as good men whiche haue ben before
 vs did, and so haue from time to time receiued
 that whiche for their soules health they did at
 any time desyre. Saint Augustine seemeth to De carnis
 have in this matter: For he saith thus of them chizandis
 whiche being brought vp in Grammer & Rhei- rudibus,
 thouke,are conuerted to Christe, and so must be
 instructed in Christian religion. Let them know
 also (saith he) that it is not the voice, but the
 motion of the mind that commeth to the eares
 of

Of Common prayer

of God. And so shall it come to passe , that it hap-
ply they shall marke that some Bishops or min-
isters in the Church do cal vpon God, either with
barbarous wordes, or with wordes disorderly,
or that they vnderstande not, or do disorderly de-
uide the wordes that they pronounce , they shall
not laugh them to scorne . Hitherto he seemeth
to beare with praying in an vnknownen tongue.
But in the nexte sentence he openeth his minde
thus : For so that these thinges ought not to
be amended, that the people maye saye Amen to
that whiche they do plainly vnderstande : But
yet these thinges must be godly borne withall of
these Cathechistes or instructours of the faith,
that they may learne that as in the cōmon place
where matters are pleaded , the goodnes of an
Oration consisteth in sounde: so in the Church
it consisteth in devotion . So that he alloweth
not the praying in a tongue not vnderstanding
him that prayeth : But he instructeth the shil-
full Oratour , to beare with the rude tongue of
the devout simple Minister . To conclude, yf the
lacke of vnderstanding the wordes that are spo-
ken in the congregation, do make them unfruit-
full to the hearers : Howe shoulde not the same
make the wordes read , unfruitfull to the rea-
der . The mercyfull goodnes of God , graunt us
his grace to call vpon him as we ought to do to
his glory and our endlesse felicitie , whiche we
shall do, yf we humble our selues in his sight,
and in all our prayers both common and pri-
uate, haue our mindes fully fixed vpon him.
For the prayer of them that humble them sel-
ues,

me, shall pearse through the cloudes, and till it
dame nigh vnto God, it will not be aunswered,
and till the moste high do regarde it, it will not
depart. And the Lorde will not be slacke, but he
will deliver the iust, and execute iudgement. To
him therefore be all honour and glorie, for euer
and euer. Amen.

*An information for them vwhich
take offence at certaine places of
the halye Scripture.*

The first part.

The great vtiltie and profite
that Christian men & women
may take (if they will) by hea-
ring and reading the halye
Scriptures (dearely beloued)
no heart can sufficiantly con-
ceiue, much lesse is anye con-
querable with wordes to expresse. Wherfore Sa-
than our olde enemy, seeing the Scriptures to
be the very meane & right way to bring the peo-
ple to the true knowledge of God, & that Christi-
an religion is greatly furthered by diligent hea-
ring and reading of the, he also perceiving what
an hinderance and let they be to him and his
kingdome, doth what he can to drive the reding
of them out of Gods Church. And for that ende,
he hath always stirred vp in one place or other,
mell tirauntes, sharpe persecutours, & extreme
enemis vnto God and his infallible trueth, to
pull with violence the halye Bibles out of the
peoples.

The firste part of thinformation

peoples handes, and haue moste spitefullye de-
stroyed and consumed the same to ashes in the
fyre, pretending most vntruely, that the muche
hearing and reading of Goddes woyde, is an
occasion of heresie and carnall libertie, and
the ouerthrone of all good order in all wellorde-
red common weales. If to knowe God aright,
be an occasion of euill, then muste we needes
graunt, that the hearing and reading of the ho-
lye Scriptures, is the cause of heresie, carnall
libertie, and the subuersion of all good orders.
But the knowledge of God, and of our selues, is
so farre off from being an occasion of euill, that
it is the rediest, yea the onelye meane to bridle
carnall libertie, and to kill all our fleshly affecti-
ons. And the ordinarye waye to attaine this
knowledge, is with diligence to heare and reade
the holy scriptures. For the whole Scriptures
(saith Saint Paule) were geuen by the inspi-
ration of G D. And shall we Christian men
thinke, to learne the knowledge of God and of
our selues, in any earthly mans worke or wri-
ting, soner or better then in the holy scriptures,
written by the inspiration of the holye Ghost?

2. Tim. 3

B

2. Pet. 1

John. 16

The Scriptures were not brought vnto vs by
the wyll of man: but holy men of God (as wyd-
neseth Saint Peter spake as they were moued
by the holy spirite of God. The holy Ghost is the
scholemaster of trueth, which leadeth his schol-
ers (as our Sauiour Christ sayeth of him) in
to all trueth. And who so is not led and taught
by this scholemaster, can not but fall into deepe
error, howe godly soever his pretence is, what
knowledge

knowledge and learning soever he hath of all other workes and writinges, or howe fayre soever a shewe, or face of trueth he hath in the estimation and iudgement of the worlde. If some man will saye, I woulde haue a true paterne and a perfecte description of an vpright life, approued in the sight of God: can we finde (thinke we) any better, or any such againe, as Christe Iesus is, and his doctrine? whose vertuous conversation and godly life, the scripture so liuelye painteth and setteth forth before our eyes, that beholding that patterne, might shape and frame our liues, as nigh as may be, agreeable to the perfection of the same? folow you me (saith 1. Cor. 11. S. Paule) as I folowe Christ. And S. John in his Epistle saith: Who so abideth in Christe, 1. John. 2. must walke even so as he walked before him. And where shall we learne the order of Christes life, but in the Scripture? Another would haue a medicine to heale all diseases and maladies of the minde. Can this be founde or gotten other where, then out of Gods owne booke, his sacred Scriptures? Christe taught so muche when he laid to the obstinate Jewes: searche the scriptures, for in them ye thinke to haue eternall life: If the scriptures conteine in them everlasting life, it must needes folowe that they haue also present remedye against all that is an hindrance and let vnto eternall life. If we desire the knowledge of heauenly wisdome: why had we rather learne the same of man, then of God himselfe, who (as Saint James sayeth) is the 1. Jacob. 2. greate of wisdome? Veray, whiche will we not learne.

The firste part of Thinfornation

Math. 28

learne it at Christes owne mouth , who promising to be present with his Churche , till the worldes ende, doeth perfourme his promise , in that he is not onely with vs by his grace and tender pitie: but also in this , that he speakeþ presently vnto vs in the holy Scriptures, to the great and endlesse comfort of all them that haue any feeling of God at all in them. Yea , he speakeþ nowe in the Scriptures more profitably to vs, then he did by worde of mouth to the carnall Jewes when he liued with them here vpon earth. For they (I meane the Jewes) coulde neither heare nor see those thinges whiche we may nowe both heare and see, yf we will bringe with vs those eares & eyes , that Christ is heard and seene with, that is , diligence to heare and reade his holy Scriptures, and true faith to beleue his molte comfortable promises . If one coulde shewe but the printe of Christes foote, a great number I thinke , would fall downe and worship it. But to the holy Scriptures , where we may see dayly (if we will) I will not saye the print of his feete only, but the whole shape and lively Image of him , alas we geue little reverence or none at all . If anye coulde let vs see Christes coate, a sorte of vs woulde make harde shifte, excepte we mought come nigh to gale vpon it, yea and to kisse it too . And yet all the dothes that ever he did weare , can nothing so fruently nor so lively expresse him vnto vs , as do the scriptures. Christes Images made in wood, stone or metall, some men for the loue they beare to Christ, do garnishe and beautifie the same with

with pearle, golde, and precious stonye. And
should we not (good brethren) muche rather em-
brace and reuerence Gods holy booke, the sa-
cred Bible, whiche do represent Christ unto vs,
more truely then can any Image? The Image
can but expresse the fourme or shape of his body,
if it can do so muche. But the Scripture doeth
in such sort set forth Christ, that we may see him
both God and man, we maye see him (I saye)
breaking unto vs, healing our infirmities, dy-
ing for our sinnes, rising from death for our iu-
nition. And to be short, we maye in the scrip-
tures so perfectly see whole Christ with the eye
of faith, as we lacking faith, coulde not with
these bodily eyes see him, though he stode nowe
present here before vs. Let euery man, woman,
and childe, therefore with all their heart, thirst
and desire Gods holy Scriptures, loue them,
embrace them, haue their delight and pleasure
in hearing and reading them, so as at length
we maye be transfourmed, and chaunged into
them. For the holy Scriptures are Gods trea-
sure house, wherein are founde all thinges
wonderfull for vs to see, to heare, to learne, and to
believe, necessary for the attaining of eternall
life. Thus muche is spoken, onelye to geue you
a taste of some of the commodities, whiche ye
may take by hearing & reading of the holy scrip-
tures. For as I said in the beginning, no tongue
is able to declare and vter all.
And although it is more cleare then the noone
day, that to be ignorant of the Scriptures, is
the cause of errour, as Christ sayeth to the Sa-
duces:

The firste part of thinfornation

Math. 22

frone

duces : ye erre , not knowing the Scriptures, and that error doth hold backe, and plucke men away from the knowledge of God . And as S. Hierome saith : not to knowe the scriptures, is to be ignorant of Christ. Yet this notwithstanding, some there be, that thinke it not meete for al sortes of men to read the Scriptures, because they are as they thinke , in sundrie places stumbling blockes to the unlearned. fyrl, for that the phrase of the scriptures is sometime so hony-lye, grosse, and playne, that it offendeth the fine and delicate wittes of some courtiers. Furthermore , for that the scripture also reporteth , even of them that haue their commendation to be the children of God, that they did diuers actes, wherof some are contrarie to the lawe of nature, some repugnaunt to the lawe written, and other some seeme to fighte manifestly against publique honestie. All whiche thinges (say they) are vnto the simple , an occasion of great offence, and cause many to thinke euill of the Scriptures, and to discredite their authoritie. Some are offended at the hearing and reading of the diuersitie of the rites and ceremonies of the sacrifices and oblations of the lawe . And some worldly witted men , thinke it a great decay to the quiet and prudent gouerning of their common weales , to geue eare to the symple and playne rules and preceptes of our Sauoure Christ in his Gospell , as beyng offended, that a man shoulde be ready to turne his right eare, to him that strake him on the lefte, and to him whiche woulde take awaye his coate, to other him

him also his cloke, with suche other sayinges of perfection in Christes meaning. For carnall reason being alway an enemie to God, and not perceiving the thinges of Gods spirite, doth abyde such preceptes, whiche yet rightly understanded, infringeth no iudicall pollicies, nor christian mens gouernementes. And some there be, which hearing the Scriptures, do bid vs to live without carefulnes, without studie or foretelling, do deride the simplicities of them. Therfore, to remoue & put away occasions of offence, so muche as may be, I will aunswere orderly to these obiections. Fyrst I shall rehearse some of those places that men are offended at, for the homelines and grossenes of speach, and wil shew the meaning of them. In the booke of Deuteronome it is written that almighty God made a lawe, yf a man dyed without issue, his brother or next kinseman shoud marry his widowe, & the child that were fyrst borne betwene them, shoud be called his childe that was dead, that the dead mans name might not be put out in Israel: And if the brother or next kinseman would not marry the widowe, then she before the magistrates of the Citie shoulde pull of his shoe, and spitte in his face, saying: So be it done to that man that will not builde his brothers house. Here (dearebeloued) the pulling off his shoe and spitting in his face, were ceremonies to signifie vnto all the people of that Citie, that the woman was not nowe in fault that Gods lawe in that point was broken: but the whole shame & blame therof did nowe redound to that man which openly

The firste part of thinformation

before the magistrates refused to marry her. And it was not a reproch to him alone , but to all his posteritie also : For they were called euer after, the house of him whose shoo is pulled off . Another place out of the Psalmes : I will breake (saith Dauid) the hornes of the vngodly, and the hornes of the righteous shall be exalted. By an horne in the Scripture, is vnderstande power, myght, strengthe , and sometime rule and gouernement . The Prophete then saying, I will breake the hornes of the vngodly, meaneth, that all the power , strength, and myght of Goddes enemies, shall not onely be weakened and made feeble, but shall at length also be cleane broken and destroyed , though for a time for the better triall of his people, God suffereth the enemies to preuayle and haue the vpper hande. In the xxxiiij. Psalme it is saide : I will make Davids horne to flosythe. Here Davids horne signifieth his kyngdome. Almighty God therefore by this maner of speakinge , promised to geue David victorie ouer all his enemies, and to stablyshe him in his kingdome, spye of all his enemies. And in the threescore psalme it is written: Moab is my washepot, and ouer Edom will I castle out my shoo. &c. In that place , the Prophete sheweth howe graciously God hath dealt with his people the children of Israell , geuing them greate victories vpon their enemies on every syde. For the Moabites and Idumeanes, being two great nations , proude people , stoute, and myghtie , God brought them vnder, and made them seruauntes to the Israelites , seruauntes
I saye

I saye, to stowpe downe, to pull of their shooes,
and washe their feete. Then Moab is my wash-
pot, and ouer Edom will I caste out my shooe, is
as yf he hadde saide: The Moabites and the I-
думeans, for all their stoutnes against vs in the
wildernes, are nowe made our subiectes, our ser-
uauntes, yea vnderlinges to pull off our shooes,
and wash our feete. Nowe I praye you, what vn-
comely maner of speche is this, so vseid in com-
mon phrase among the Hebrewes? It is a shame
that Christian men should be so light headed, to
wote as ruffians do, of such maner speeches, vtte-
rin in good graue significatio by the holy ghost.
More reasonable it were for vaine men to learne
and reuerence the fourme of Gods wordes, then
to gaude at them to his dampnation. Some
againe are offended to heare that the godlye fa-
thers had many wiues and concubines, althogh
after the phrase of the Scripture a concubin is
an honest name. For every concubine is a lawful
wife, but every wife is not a concubine. And that
ye may the better vnderstand this to be true, ye
shall note that it was permitted to the fathers
of the olde Testament to haue at one time moe
wiues then one, for what purpose ye shall after-
warde heare. Of whiche wiues, some were free
women borne, some were bonde women and ser-
uauntes. Shee that was free borne, hadde a
privrogative aboue those that were seruauntes
and bonde women. The free borne woman
was by mariage made the ruler of the house,
vnder her husbande, and is called the mother

Concubine

The firste parte of thinformation

of the householde, the maistresse or the dame
of the house, after our maner of speaking, and
had by her mariage an interest, a right, and
an ownership of his goodes, vnto whom she was
marayed. Other seruauntes and boundewomen
were geuen, by the owners of them, as the ma-
ner was then, I will not say alwaies, but for
the most part, vnto their daughters at the day
of their mariage, to be handmaidens vnto them.
After such a sort did Pharaeo king of Egyp特
geue vnto Sara Abrahams wife, Agar the Egypian
to be her maide. So did Laban geue vnto his
daughter Lia, at the day of her mariage, Zilpha
to be her handemaide. And to his other daugh-
ter Rahell, he gaue another bondemaide named
Wilham. And the wiues that were the owners
of their handmaydes gaue them in mariage to
their husbandes vppon diuers occasions. Sara
gaue her maide Agar in mariage to Abraham.
Lia gaue in like maner her mayde Zilpha to her
husbande Jacob. So hid Rahell his other wife
geue him Wilham her maide, saying vnto him:
Go in vnto her, & she shal beare vpon my kners.
Whiche is, as if she had said, take her to wife, and
the childe that she shall beare, will I take vpon
my lappe, and make of them as if they were mine
owne. These handmaidens or bondwomen, al-
though by mariage they were made wiues, yet
they hadde not this prerogatiue to rule in the
house, but were still vnderlinges and in subje-
ction to their maisters, and were never called mo-
thers of the householde, maistresses or dames of
the

Agar:

Gene. 29



Gene. 16

Gene. 30

the house, but are called sometimes wiues, sometime concubines. The pluralitie of wiues, was by a speciall prerogatiue suffered to the fathers of the olde Testament, not for satisfying their carnall and fleshly lustes, but to haue many children, because euery one of them hoped, & begged at times of God in their prayers, that that blessed seede which God promised shoulde come into the worlde to breake the Serpentes head, might come and be borne of his stocke and kinred.

Sowe of those which take occasion of carnallie and euill life, by hearing and reading in Gods booke, what G D hath suffered euuen in thole men whose commendation is praysed in the Scripture. As that Noe, whom S. Peter ^{2.} Peter. 2 calleth the eight preacher of righteousness, was so wonke with wine, that in his sleepe he vncouered his owne priuities. The iust man Lot was in like manner dronken, and in his dronkennesse Gene. 9 lay with his owne daughters, contrarie to the lawe of nature. Abraham, whose fayth was so great, that for the same he deserued to be called Rom. 4 of Gods owne mouth a father of many nations, the father of all beleuers, besydes with Sara his wife, had also carnall companie with Agar Saras handmayde. The Patriarch Jacob had Gene. 16 his wiues two sisters at one time. The Prophete David and king Salomon his sonne, had many wiues and concubines. &c. Whiche things Gene. 29 were playnely to be forbidden vs by the lawe of god, and are now repugnaunt to all publique Justice. These and such like in Gods booke (good people) are not written that we shoulde o-

The firste parte of thinformation

may do the like, folowing their examples, or that
we ought to thinke that God did alone every of
these thinges in those men: But we ought ra-
ther to beleue and to iudge that Noe in his doun
kennesse offended God highly. Lot lying with
his daughters, committed horrible incest. We
ought then to learne by them this profitable le-
son, that yf so godly men as they were, whiche
otherwise felte inwardly Gods holy spirite in-
flaming their hartes with the feare and loue of
GOD, coulde not by their owne strength kepe
them selues from committing horrible synne,
but did so greuously fall, that without Gods
great mercie they had periyshed euerlastyngher.
How much more ought we then miserable wret-
ches, which haue no feeling of God within vs
at all, continually to feare, not onely that we
may fall as they dyd, but also be overcome and
drowned in synne, which they were not? And so
by considering theyr fall, take the better occasi-
on to acknowledge our owne infirmitie and
weakenesse, and therefore more earnestly to call
vnto almighty God with hartie prayer incer-
tauntly for his grace, to strengthen vs, and to de-
fende vs from all euill. And though through in-
firmitie we chaunce at any time to fall, yet we
may by hartie repentaunce and true faith, spe-
dilie rise agayne, and not sleepe and continue in
sinne, as the wicked doth.

Thus good people, shoulde we vnderstande
such matters expressed in the diuine scripture,
that this holy table of Gods worde, be not turn-
ed to vs to be a snare, a trappe, and a stumbling
stone

done, to take hurt by the abuse of our understand-
ing: But let vs esteeme them in such a reue-
nent humilitie, that we may finde our necessarie
wode therein, to strengthen vs, to comfort vs, to
instruct vs (as God of his great mercie hath ap-
pointed them) in all necessarie workes, so that
we maye be perfecte before him in the whole
course of our lyfe: Whiche he graunte vs, who
hath redeemed vs, our Lorde and Sauisour Je-
sus Christe, to whom, with the Father, and the
holie Ghost, be all honour and glorie for euer-
more Amen.

**The seconde part of the Information,
for them whiche take offence at cer-
taine places of the holye
Scripture.**

E haue heard (good people) in
the Homilie last red vnto you, the
great commoditie of Holie Scrip-
tures, ye haue heard howe igno-
rant men boyde of godly under-
standing seeke quarrelles to dis-
credit them. Some of their reasons haue ye
hard answered. Nowe we will proceade and
speake of suche politique wise men which be ob-
sinded for that Christes preceptes shoulde serme
to destroy all order in gouernauance, as they do
vantage for examples suche as these be. If any
man strike thee on the ryght cheeke, turne the
other vnto him also. If any man will contende
to

The second part of thinformation

Matt.6
Matt.18

Rom.12

1.Cor.2

to take thy coate from thee , let him haue cloke
and all. Let not thy lefte hande knowe what thy
right hande doeth. If thine eye , thine hande,
thy foote offend thee , pull out thine eye , cut
off thine hande,thy foote, and cast it from thee.
If thine enemie (saith Saint Paule) be an hun-
gred, geue hym meate, if he be thirstie , geue him
drinke, so doing, thou shalt heape hotte burning
coales vpon his head. These sentences (good peo-
ple) vnto a naturall man seeme mere absurdities
contrary to all reason. For a natural man (as S.
Paule saith) vnderstandeth not the things that
belong to God, neither can he , so longe as olde
Adam dwelleth in him. Christ therfore meaneth
that he would haue his faithfull seruauntes so
far from bengeaunce and resisting wrong, that
he woulde rather haue him readye to suffer an
other wronge , then by resisting to breake chari-
tie and to be out of pacience. He would haue our
good deedes so farre from all carnall respectes,
that he would not haue our niest frenedes knowe
of our well doing to winne a haine glorie . And
though our frenedes and kinsefolkes be as deare
as our right eyes and our right handes : yet yf
they woulde plucke vs from God , we ought to
renounce them, and forsake them. Thus yf ye
will be profitable hearers and readers of the
holye Scriptures , you must firste denye your
selues, and kepe vnder your carnall sensis ta-
ken by the outwarde wordes , and searche the
inwarde meaning , reason must geue place to
Goddes holye spirite , you must submitte your
worldly wisedome and iudgement , vnto his di-
uine

wisdom and judgement. Consider; that the Scripture in what straunge fountaine soever it be pronounced, is the worde of the living God. Let that alwayes come to your remembrance whiche is so ofte repeated of the Prophete Esay: The mouth of the Lorde (sayeth he) hath spoken it, the almighty and everlasting GOD, who with his onely Lorde created heauen and earth, hath decreed it, the Lorde of hostes, whose wayes are in the Seas, whose pathes are in the deepe waters, that Lorde and GOD by whose wnde all thinges in heauen and in earth are created, gouerned, and preserued, hath so yronised it. The GOD of Gods, and Lorde of all Lordes, yea God that is GOD alone incomprehensible, almighty, and everlasting, he hath spoken it, it is his worde. It can not therefore be but trueth, whiche proceedeth from the GOD of all trueth, it can not be but wiselye and prudently commaunded, what almighty God hath devised, howe vainely soever through want of grace, we miserable wretches do imagine and iudge of his moste holye worde. The Prophete Dauid, describing an happy man saith: Blessed is the man that hath not walked after the counsaile of the vngodly, nor stande in the waye of sinners, nor sitte in the seate of the lawefull. There are thre sortes of people, whose companye the Prophete would haue him to see and auoide whiche shalbe an happie man and partaker of Gods blessing. Fyrste, ye maye not walke after the counsaile of the vngodly. Secondlye, he maye not stand in the way of sinners.

Psalm. 3.

vers.

The second part of thinformation

Prou. 24

ners. Thirde ly, he must not sit in the seate of the scornefull. By these three sortes of people, vngodly men, sinners, and scorneres, all impietie is signified and fully expressed. By the vngodly, he understandeth those whiche haue no regarde of almighty GOD, being boide of all faith, whose heartes and mindes are so set vpon the world, that they study onely howe to accomplish their worldly practises, their carnall imaginations, their filthie luste and desire, without any feare of God. The second sort he calleth sinners, not suche as do fall through ignorance, or frailenesse, for then who shoulde be founde free? What man ever liued vpon earth (Christ onely excepted) but he hath sinned? The iust man falleth seuen times, and riseth againe. Though the Godly do fall, yet they walke not on purposely in sinne, they stande not still to continue and tarry in sinne, they sit not downe like carelesse men without all feare of Gods iust punishment for sinne: but defying sinne through Goddes great grace and infinite mercye, they rise againe and fight against sinne. The Prophete then calleth them sinners whose heartes are cleane turned from GOD, and whose whole conuersation of life is nothing but sinne, they delight so muche in the same, that they choose continually to abide and dwell in sinne. The thirde sort he calleth scorneres, that is, a sorte of men whose heartes are so stufed with malice, that they are not contented to dwell in sinne, and to leade their lives in all kinde of wickednesse; but also they do contempne and scorne

some in other , all godlynes , true religion , all honestie and vertue . Of the two first sortes of men , I will not saye but they maye take repentaunce , and be conuerted vnto G O D . Of the thirde sorte , I thinke I maye without daunger of Gods iudgement prouounce , that neuer any yet conuerted vnto G O D by repentaunce , haue continued on still in their abominable wickednesse , heaping vp to them selues damnation , agaistte the daye of Gods ineuitable iudgement . Examples of suche scorners , we haue in the seconde booke of Chronicles . When the good Kinge Ezechias , in the beginning of his reigne , hadde destroyed Idolatrie , purged the Temple , and refourmed religion in his Realme , he sent messengers into euerye Citie , togather the people vnto Hierusalem , to solemnise the feast of Easter , in suche sorte as G O D hadde appointed it . The Postes wente from Cite to Citie , through the lande of Ephraim and Manasses , euuen vnto Zabulon . And what woulde the people thinke ye ? Did they laude and praise the name of the Lorde whiche hadde given them so good a King , so zealous a prince to abhewe Idolatry , and to restore againe Goddess iure religion ? No , no . The Scripture saith : The people laughed them to scorne , and mocked the Kings messengers . And in the laste Chapiter of the same booke it is written , that almighty God , hauing compassion vpon his people , sent his messengers the Prophetes vnto them , to call hem from their abhominable Idolatrye and wicked kinde of liuing . But they mocked his messengers ,

2. Par. 30

The second part of thinfornation

messengers, they despised his wordes, and mis-
sed his prophetes, vntill the wrath of the Lord
arose against his people, and till there was no
remedie: So he gaue them vp into the handes
of their enemyes, euен unto Nabugodonozar
Kinge of Babilon, who spoiled them of their
goodes, bren特 their Citie, and ledde them, their
wifes, and their children, captiues vnto Babi-
lon. The wicked people that were in the dayes
of Noe, made but a mocke at the worde of God,
when Noe tolde them that GOD would take
vengeaunce vpon them for their sinnes. The
floud therefore came sodainely vpon them, and
drowned them with the whole worlde. Lot pre-
ached to the Sodomites, that excepte they repen-
ted, both they and their Citie shoulde be destro-
ed. They thought his sayinges impossible to be
true, they scorneed and mocked his admonition,
and reputed him as an olde dotinge foole: But
when God by his holy Angels, had taken Lot,
his wife, and two daughters from among them,
he rained downe fyre and brimstone from hea-
uen, and bren特 vp those scorneres and mockers
of his holy worde. And what estimation hadde
Christes doctrine among the Scribes and Pha-
riseis? What rewarde had he among them? The
Gospell reporteth thus: The Phariseis whiche
were couetous did scorne him in his doctrine.
O then ye see that worldlye riche men scorne
the doctrine of their saluation. The worldlye
wise men scorne the doctrine of Christe, as foo-
lishenes to their understanding. These scor-
neres haue euer bene, and euer walbe, till the
worlde s-

woldes ende . For Saint Peter prophecied ^{2.Peter.1.} that such scorners woulde be in the worlde, before the latter daye . Take heede therefore (my brethren) take heede , be ye not scorners of Gods most holy word, prouoke him not to powre out his wrath nowe vpon you , as he did then upon those gibers and mockers . Be not wilfull murtherers of your owne soules . Courne vnto God while there is yet time of mercy , ye shal els spent it in the worlde to come , when it shalbe to late , for there shalbe iudgement without mercie . This might suffise to admonish vs , and cause vs henceforth to reuerence gods holy scriptures , but all men haue not faith . This therefore shall not satissie and content all mens mindes : but as some are carnall , so they will still continue , and abuse the scriptures carnallye , to their greater damnation . The vnlearned and vnstable ^{2.Peter.2.} (saith Saint Peter) peruert the holye Scriptures to their owne destruction . Jesus Christ (as Saint ^{1.Corin.1.} Paule saith) is to the Jewes an offence , to the Gentiles foolishenesse : but to Gods children , as well of the Jewes as of the Gentiles , he is the power and wisedome of God . The holye man ^{Luke.2.} Simeon saith , that he is set forth for the fal and rising againe of many in Israell . As Christ Iesus is a fall to the reprobate , whiche yet perishe through their owne defaulte : So is his worde , vnde the whole booke of God , a cause of damnation vnto them , through their incredulitie . And as he is a rising vp to none other then those whiche are Gods children by adoption (So is his worde , yea , the whole Scripture , the power ^{of}

The ffirst part of thinformation

of God to saluation to them onely that do beleue
it. Christe him selfe, the Prophetes before him,
the Apostles after him, all the true ministers of
Gods holy word, yea every word in Gods booke,
is vnto the reprobate, the sauour of death vnto
death. Christe Jesus, the Prophetes, the Apo-
stles, and all the true ministers of his word, yea
every iotte and title in the holy Scripture, haue
bene, is, and shalbe for euermore, the sauour of
lyfe vnto eternall lyfe, vnto all those whose ha-
teth God hath purified by true faith. Let vs car-
nestly take heede, that we make no iesting stoele
of the bookes of holy Scriptures. The more ob-
scure and darke the sayings be to our vnderstan-
ding, the further let vs thinke our selues to be
from God and his holy spirite, who was the au-
thour of them. Let vs with more reuerence en-
deouour our selues to searche out the wisdome
hidden in the outward barke of the Scripture.
If we can not vnderstand the sence and the rea-
son of the saying, yet let vs not be scorneres, id-
lers, and deryders, for that is the vttermost to-
ken and shewe of a reprobate, of a plaine enemie
to God and his wisdome. They be not idle fables
to iest at, which God doth seriously pronounce,
and for serious matters let vs esteme them. And
though in sundrie places of the Scriptures, be
set out diuers rites and ceremonies, oblations
and sacrifices, let vs not thinke strange of them,
but referre them vnto the times and people for
whom they serued, although yet to learned men
they be not unprofitable to be considered, but to
be expounded as figures & shadowes of thinges

and

and persons , afterwarde openlye reuealed in
the newe Testament . Though the rehearsall of
the genealoges and petegrees of the fathers, be
not to much edification of the plaine ignorant
people: yet is there nothing so impertinently
stated in all the whole booke of the Bible , but
may serue to spirituall purpose in some respecte,
to all such as will bestowe their laboures to
breche out the meaninges . These maye not be
undempnied, because they serue not to our un-
derstanding , nor make not to our edification,
but let vs turne our labour to understande, and
warry away such sentences and storieas as be
more fitte for our capacitie and instruction.
And where as we reade in diuers psalmes, how
dauid did wilche to the aduersaries of GOD
sometimes shame, rebuke, and confusion , some-
time the decay of their offspring & issue, sometime
that they might perishe and come sodenly to de-
struction, as he did wilche to the Capitaines of
the philistians : Cast forth (saith he) thy light-
ning and teare them , shote out thine arrowes
and consume them , with such other maner of
immeccations : Yet ought we not to be offendred
at the prayers of Dauid, being a prophete as
he was, singulerlye beloued of GOD, and rapt
in spirite, with an ardent zeale to Gods glorie.
He shake them not of a priuate hatred , and in a
smalke against their persons : but wilched
wholly the destruction of such corrupte er-
rours and vices, which reigned in all deuelishe
mens, set against God . He was of like minde
as S. Paule was , when he did deliuere Hime-



Psal. 144

The second part of thinformation

neus and Alexander with the notorious fornication to Sathan, to their temporall confusion, that their spirite might be saued against the daye of the Lorde. And when Dauid did protest in some places that he hated the wicked, yet in other places of his psalmes he professeth, that he hateth them with a perfecte hate, not with malicious hate to the hurt of the soule. Whiche perfection of spirite, because it can not be perfourmed in vs, so corrupted in affections as we be, we ought not to vse in our priuate causes the lyke wordes in fourme, for that we can not ful fyll the lyke wordes in sence. Let vs not therfore be offended, but searche out the reason of such wordes before we be offended, that we may the more reverently iudge of such sayinges, though straunge to our carnall understandinges, yet to them that be spiritually mynded, iudged to be zealousye and godly pronounced. God therfore for his mercies sake, bouchsafe to purifie our minds through faith in his sonne Jesus Christ, and to instill the heauenly droppes of his grace into our harde stonie hartes, to souple the same, that we be not contemners and deryders of his infallible worde: but that with all humblenes of minde and Christian reverence, we may endeavour our selues to heare and to reade his sacred Scriptures, and inwardly so to digest them, as shalbe to the comfort of our soules, and sanctification of his holy name, to whom, with the sonne and the holy ghost, three persons and one living God, be all laude, honour, and prayse, for ever and euer. Amen.

and mercifullnes toward the
paore and needy.



Mongst the manifold duties that almighty God requireth of his faythefull seruauntes the true Christians, by the which he would that both his name shoulde be glorified, and the certaintie of their vocation declared, there is none that is either more acceptable vnto him, or more profitable for them, then are the works of mercy, and pitie shewed vpon the poore, which be afflicted with any kinde of miserie. And yet this notwithstanding (suche is the slouthfull sluggisheenes of our dull nature, to that whiche is good and godly) that we are almost in nothing more negligent, and lesse carefull, then we are therein. It is therefore a very necessarie thing, that Gods people shoulde awake their sleapie nundes, and consider their duetie on this behalfe. And meete it is, that all true Christians shoulde desirously seeke, and learne what God by his holy worde dothe herein require of them: that fyrt knowyng their duetie (whereof many by their slackenes, seeme to be very ignorant) they may afterwardes diligently endeouour to perfourme the same. By the whiche, both the godly charitable persons maye be encouraged to go forwardes, and continue in their mercifull deedes of givynge almes to the poore, and also suche as hitherto haue eyther neglected or contemned

The first part of the Sermon

it, may yet nowe at the length (when they shall
heare howe muche it appertaineth to them) ad-
visedly consider it, and vertuously applye them
selues therunto.

And to the intent that euery one of you may
the better understande that whiche is taught,
and also easelier beare a way, and so take more
fruite of that shalbe sayde, when severall mat-
ters are severallye handeled: I mynde partic-
ularly and in this order to speake and entreat
of these pointes.

Fyrt, I will shewe howe earnestlye almighty
God in his holy worde, dothe exacte the doing
of almes deedes of vs, and howe acceptable they
be vnto him.

Secondly, howe profitable it is for vs to be
them, and what commoditie and fruite they
will bring vnto vs.

Thirdly and last, I will shewe out of Gods
worde, that who so is liberall to the poore, and
relieueth them plenteouslye, shall notwithstanding
haue sufficient for himselfe, and euermore
be without daunger of penurie and scarsitie.

Concerning the fyrt, whiche is the accepta-
tion and dignitie or price of almes deedes before
God: Knowe this, that to helpe and succour
the poore in their nede and misery, pleaseith God
so muche, that as the holy Scripture in sundrie
places recordeth, nothing can be more thanke-
fully taken or accepted of God. For first we reade
that almighty God doth accounte that to be ga-
uen, and to be bestowed vpon him selfe, that is
bestowed vpon the poore. For so dothe the holy
ghost

Prov. 19

ghost testifie vnto vs by the wise man , saying: He that hath pitie vpon the poore, lendeth vnto the Lorde him selfe. And Christ in the Gospell aduoucheth, and as a moste certaine trueth, bindeth it with an othe , that the almes bestowed vpon the poore , was bestowed vpon him, and so shalbe reckened at the laste day. For thus he saith to the charitable almes geuers , when he sitteth as iudge in the doome, to geue sentence of every man , according to his desertes: Verelie I saye vnto you , whatsoeuer good and mercifull deede you did vpon any of the least of these my brethren, ye did the same vnto me. In relieuing theyr hunger , ye relieved mine , in quenching their thirste , ye quenched mine , in clothing them, ye clothed me, and when ye harboured them, ye lodged me also , when ye visited them being sick or in prison, ye visited me . For as he that receiueth a Princes embassadours, and enterteineth them well, dothe honour the Prince , from whom those Embassadours doo come : So he that receiueth the poore and neydie, and helpeth them in their affliction and distresse, doth thereby receive and honoure Christ their maister , who as he was poore and needy him selfe, whylest he liued here amongest vs ; to wokе the misterie of our saluation, so at his departure hence, he promised in his steede, to sende vnto vs those that were poore, by whose meanes his absence should be supplied : & therfore that we shoulde do vnto him, we must do vnto them. And for this cause doth almighty God say vnto Moses : The lande wherein you dwell, shall Deut. 15

27

The firste parte of the Sermon

never be without poore men, because he wold haue continuall triall of his people, whether they loued him or no, that in swewing them selues obedient vnto his will, they might certaynlye assure them selues of his loue and fauour towardes them, and nothing doubt, but that as his lawe and ordinances (wherein he commaunded them, that they shold open their hande vnto their brethren, that were poore and nedie in the lande) were accepted of them, and willingly perfourmed: So he wold on his part louingly accept them, and truely perfourme his promises that he had made vnto them.

The holy Apostles and Disciples of Christ, who by reason of his dayly conuersation, sawe by his deedes, and heard in his doctrine, howe much he tendered the poore: the godly fathers also, that were both before and since Christ, indued with out doubt with the holy ghost, and most certainlye certified of Gods holye will: they both do most earnestly exhort vs, & in all their witinges, almost continually admonishe vs, that we wold remember the poore, and bestowe our charitable almes vpon them. Saint Paule cryeth vnto vs after this sort: Comfort the feeble minded, lift vp the weake, and be charitable towarde all men. And againe: To do good to the poore, and to distribute almes gladly, see that thou do not forget, for with such sacrifices is God pleased. Esay the prophete teacheth on this wise: Deale thy bread to the hungrye, and bringe the poore wandring home to thy house. When thou seest the naked, see thou clothe him, and hide not thy face

1. Thess. 5

Hebre. 13

Esay. 53

from thy poore neigboure, neither despise
 thou thine owne fleshe. And the holye father
 Tobie geueth this counsell. Seue almes (sayeth
 he) of thine owne goodes, and turne never thy
 backe from the poore, eate thy bread with the hun-
 gry, and couer the naked with thy clothes. And
 the learned and godly doctour Chisostome ge- Ad popul.
 with this admonition. Let mercifull almes be Antio.
 alwaies with vs, as a garnet, that is, as mind- ho.35.
 full as we will be to put our garmentes vpon
 vs, to couer our nakednes, to defende vs from
 the colde, and to shewe our selues comelye: So
 mindfull let vs be at all times and seasons, that
 we geue almes to the poore, and shewe our selues
 mercyfull towardes them. But what meane
 these often admonitions, and earnest exhortati-
 ons of the Prophetes, Apostles, Fathers, & holy
 doctours? Surely, as they were faithfull to god-
 ward, and therfore discharged their duetie true-
 ly, in telling vs what was Gods will: so of a
 singuler loue to vsward, they laboured not one-
 ly to infourme vs, but also to perswade with
 vs, that to geue almes, and to succour the poore
 and needie, was a very acceptable thing, and an
 high sacrifice to God, wherin he greatly delited,
 and had a singuler pleasure. For so doeth the
 wise man, the sonne of Sirach teach vs, saying: Eccle.35
 Who so is merciful and geueth almes, he offreth
 the right thanke offring. And he addeth theron-
 to: The right thanke offering, maketh the aul-
 ter fat, and a sweete smell it is before the high-
 est, it is acceptable before God, and shall never
 be forgotten. And the trueth of this doctrine is

The fiste parte of the Sermon

verified by theramples of those holy and charitable fathers of whom we reade in the Scriptures, that they were geuen to mercifull compassion towardes the poore and charitable relieving of their necessities. Such a one was Abraham, in whom God had so great pleasure, that he bouchsafed to come vnto him in fourme of an Angell, and to be intertained of him at his house. Such was his kinsman Lot, whom God so favoured, for receiuing his messengers into his house, whiche otherwise shoulde haue layne in the streate, that he sauued him and his whole familie, from the destruction of Sodome and Gomorrah. Such were the holye fathers Job and Toby, with many others, whe felte most sensible proffes of Gods especiall loue towardes them. And as all these, by their mercyfullnes and tender compassion, whiche they shewed to the miserable afflicted mebers of Christ, in the relieving, helping, and succouring them, with their temporall goodes in this life, obtyned Gods fauoure, and were deare, acceptable, and pleasaunt in his sight: so nowe they them selues take pleasure in the fruition of God, in the pleasaunt ioyes of heauen, and are also in Gods eternall worde, set before vs as perfecte examples euer before our eyes, both howe we shall please God in this our mortall life, and also howe we maye come to liue in ioye with them in everlasting pleasure and felicitie. Somoste true is that sayinge, whiche Sanct Augustyne hath, that the geuing of almes, and relieving of the poore, is the right waye to heauen.

place pauper est: The poore man , sayeth he , is
the way to heauen . They vse in times past , to
set in hie waies sides , the picture of Mercurye ,
pointing with his finger , which was the right
way to the towne . And we vse in crosse wayes ,
set vp a wodden or stone crosse , to admonishe
the traualing man , which way he must turne
when he commeth thither , to direct his iourney
right . But Gods worde (as Saint Augustine
saith) hath set in the way to heauen , the poore
man and his house , so that who so wyll go a
right thyther , and not turne out of the waye ,
must go by the poore . The poore man is that
Mercury , that shall set vs the readye waye : and
if we loke well to this marke , we shall not wan-
der much out of the right path . The maner of
wile worldly men amonge vs , is : that if they
know a man of meaner estate then them selues ,
to be infauour with the Prince , or any other
noble man , whom they eyther feare or loue ,
suche a one they will be glad to benefite and
pleasure , that when they haue neede , he may be-
come their spokes man , eyther to helpe with
his good worde , to obtaine a commoditie , or to
scape a displeasure . Nowe surelye , it ought to
be a shame to vs , that worldly menne for tem-
porall thinges , that last but for a season , should
be more wise and prouident in procuringe
them , then we in heauenlye . Our Sauiour
Christe testifieth of poore men , that they are
deare unto him , and that he loueth them espe-
ciallye , for he calleth them his litle ones , by a
name of tender loue , he sayeth they be his bre-
thren .

The firste part of the Sermon

Jacob.1

thenn. And S. James saith, that God hath chosen them to be heires of his kingdome. Hath not G D (saith he) chosen the poore of this worlde to him selfe, to make them hereafter the riche heires of that kingdome, whiche he hath promised to them that loue him? And we knowe that the prayer whiche they make for vs, shall be acceptable and regarded of G D, theyr complaint shall be heard also. Thereof doth Iesus the sonne of Syrrach certainly assure vs, saying: If the poore complaine of thee in the bitternes of his soule, his prayer shall be heard, euen he that made him shall heare him. Be courteous therefore vnto the poore. We knowe also, that he who acknowledgeth him selfe to be their maister and patron, and refuseth not to take them for his seruauntes, is bothe able to pleasure, and displeasure vs, and that we stande ryerye houre in neede of his helpe. Why shoulde we then be eyther negligent, or unwilling to procure their frendship and fauour, by the whiche also we may be assured to get his fauour, that is bothe able and willing to do vs all pleasures, that are for our commoditie and wealth: Christ doth declare by this, howe muche he accepteth our charitable affection towarde the poore, in that he promyseth a rewarde vnto them that geue but a cup of colde water in his name, to them that haue neede therof, and that rewarde is the kingdome of heauen. No doubt is it therefore, but that God regardeth highly, that which he rewardeth so liberally. For he that promiseth a princely recompence for a beggerly benevolence

Eccles.4



men declareth that he is more delited with the givynge, then with the gifte, and that he as moche esteremethe the doyng of the thing, as the myte and commoditie that commeth of it. Who so therfore hath hytherto neglected to geue almes, let him knowe that God nowe requireth it of him, and he that hath bene liberall to the poore, let him knowe that his godly doynges are accepted and thankfully taken at Gods handes, whiche he will requite with double and treble. So so saith the wise man: He which sheweth mercy to the poore, doth lay his money in banke to the Lorde, for a large interest and gayne. The gayne beyng chiefely the possession of the life everlasting, through the merites of our Sauour Jesus Christ, to whom with the father, and the holye ghost, be all honour and glorie, for ever. Amen.

A The second part of the Sermon
of almes deedes.



E haue heard before (dearely beloued) that to geue almes vnto the poore, and to helpe them in time of necessitie, is so acceptable vnto our Sauour Christe, that he counteth that to be done to him selfe, that we do for his sake vnto them. Ye haue heard also, howe earnestly both the Apostles, Prophetes, holy fathers, and doctors do exhort vs vnto the same. And ye see howe welbeloued and deare vnto GOD they were:

The seconde part of the Sermon

were, whom the Scriptures report vnto vs to haue bene good almes men. Wherefore, yf ethir their good examples, or the holesome countayle of godlye fathers, or the loue of Christe, whose especiall fauoure, we maye be assured by this meanes to obtaine, may moue vs or do anything at all with vs: let vs prouide, that from henceforth we shewe vnto Godwarde this thankful seruice, to be mindefull and ready to helpe them that be poore and in miserie.

Math. 16 Nowe will I this seconde time that I entreate of almes deedes, shewe vnto you, howe profitable it is for vs to exercise them, and what fruite thereby shall ryse vnto vs, yf we do them faythfully. Our Sauiour Christe in the Gospell teacheth vs, that it profiteth a man nothing, to haue in possession all the ryches of the whole worlde, and the wealth or glorie therof, yf in the meane season he loose his soule, or do that thing, whereby it shoulde become captiue vnto death, sinne, and hell fyre. By the whiche saying, he not onely instructeth vs howe much the soule health is to be preferred before worldlie commodities: but also serueth to stirre vp our mindes, and to pricke vs forwardes, to seeke diligently, and learne by what meanes, we may preserue and keepe our soules euer in safetie, that is, howe we may recover their health, if it be lost or impeared, and howe it may be defended and mayntained, yf we once haue it. Yea, he teacheth vs also thereby, to esteeme that, as a precious medicin, and an inestimable iewell, that hath suche strenght and vertue in it, that can

neither procure or preserue so incomparable
treasure. For yf we greatly regarde that medi-
cine or salve that is hable to heale sundrye and
griuous diseases of the body; much more will
we esseme that which hath like power ouer the
soule. And because we might be better assured,
both to know and haue in readines, that so pro-
mable a remedie: he, as a moste faithfull and lo-
ving teacher sheweth him selfe, both what it is,
and where we may finde it, and howe we maye
use and apply it. For when both he and his Dis- Luke. 11
ciples were greeuously accused of the Phari-
seis to haue defiled their soules, in breakinge
the constitutions of the Elders, because they
went to meate and washed not their handes
before, according to the custome of the Jewes:
Christe answeringe their superstitious com-
plainte, teacheth them an especiall remedie,
howe to kepe cleane their soules, notwithstanding
the breache of suche superstitious orders.
Geue almes (saith he) and beholde, all thin-
ges are cleane vnto you . He teacheth them,
that to be mercyfull and charitable in helping
the poore, is the meanes to kepe the soule pure
and cleane in the sight of G OD . We are
taught therefore by this, that mercyfull almes-
dealing, is profitable to purge the soule, from
the infection and filthie spottes of sinne. The
same lesson doeth the holye Ghoste also teache
in sundrye places of the Scripture , sayinge:
Mercifulnes and almes geuing, purgeth from Tob. 4
all sinnes, and deliuereþ from death; and susse-
meth not the soule to come into darknes. A great
confidence:

222
The second part of the Sermon

confidence may they haue before the high God,
that shewe mercy and compassion to them that
are afflicted.

Eccle. 5

Cyprian.

The wise preacher, the sonne of Syrach, confirmeth the same, when he sayeth: That as water quencheth burning fyre, even so mercye and almes, resisteth and reconcileth sinne. And sure it is, that mercifulnes qualeth the heate of sinne so muche, that they shall not take holde vpon man to hurt him, or yf he haue by anye infirmitie and weakenes, ben touched and annoyed with them, straightwayes shall mercydine wipe and washe them awaye, as salues and remedies to heale their sores and greeuous diseases. And therupon that holy father Cyprian, taketh good occasion to exhorte earnestly to the mercyfull worke of geuing almes, and helping the poore, and there he admonisheth to consider howe holesome and profitable it is, to relieve the needie, and helpe the afflicted, by the whiche we may purge our sinnes, and heale our wounded soules.

obit.

But here some will say vnto me. If almes geuing, and our charitable workes towardes the poore, be able to washe awaye sinnes, to reconcile vs to God, to deliuer vs from the perill of damnation, and make vs the sonnes and heires of Gods kingdome: then is Christes merite defaced, and his bloud shed in vaine, the are we iustified by workes, and by our deedes may we merite heauen, then do we in vaine belieue that Christ died for to put away our sinnes, and that he rose for our iustification, as S. paule teacheth

metheth. But ye shall understande (dearely bes-
ioued) that neither thole places of Scripture
before alleaged, neither the doctrine of the bles-
sed Martir Ciprian, neither any other godlye
and learned man, when they in extolling the
dignitie, profite, fruite, and effecte of vertuous
and liberall almes, do say, that it washeth away
synes, and bringeth vs to the fauour of God, do
meane that our worke and charitable deede, is
the originall cause of our acceptation before God,
but that for the dignitie or worthynes therof, our
synes be washed awaye, and we purged and
censed from all the spottes of our iniquitie: for
that were in deede to deface Christe, and to de-
baude him of his glorie. But they meane this,
and this is the understanding of those, and such
like sayinges: That God of his mercy and espe-
ciall fauour towardes them, whom he hath ap-
pointed to everlasting saluation, hath so offered
his grace especially, and they haue so received it
fruitlessly, that although by treason of their
sinfull living outwardly, they seemed before to
haue bene the chyldryn of wrath and perdition,
yet nowe the spirite of God mightilye working
in them, vnto obedience to Gods will and com-
maundementes, they declare by their out-
warde deedes and life, in the shewing of mercye
and charite (which can not come but of the spi-
rite of God and his speciall grace) that they are
no biddoubtēd chyldryn of G O D appointed to
everlasting life. And so as by their wickednes
and ungodly living, they shewed them selues ac-
cording to the iudgement of men, which solome
the

The second part of the Sermon

the outward appearance to be reprobates and castawayes: So nowe by their obedience unto Goddes holy will, and by their mercifulnes and tender pitie (wherein they shewe them selues to be lyke vnto G O D, who is the fountayne and springe of all mercy) they declare openly and manifestly vnto the syghte of men, that they are the sonnes of God, and electe of him vnto saluation. For as the good fruite is not the cause that the tree is good, but the tree must firste be good, before it can bring forth good fruite: so the good deedes of man, are not the cause that maketh man good, but he is fynde made good by the spirite and grace of God that effectually worketh in him, and afterward he bringeth forth good fruites. And then as the good fruite doth argue the goodness of the tree: so doth the good and mercifull deepe of the man, argue and certainlye proue the goodness of him that doth it, according to Christes sayinges: Ye shall knowe them by their fruites. And yf any man will obiecte, that euill and naughtie men do sometimes by their deedes appeare to be very godly and vertuous: I will aunswere, that so doth the crabbe and choke pere, seeme outwardly to haue sometime as fayre a redde, and as melowe a colour, as the fruite whiche is good in deede. But he that will byte and take a taske, shall easilie judge betwixt the fower bitternesse of the one, and the twote sauerines of the other. And as the true Christian man in thankfulness of his heart for the redemption of his soule, purchased by Christes death, sheweth kindly by

obice

N

the fruite of his faith,his obedience to God : so
the other, as a marchaunt with God , doth all
in his owne gaine , thinking to winne heauen
by the merite of his wrokkes, and so defaceth and
obscureth the pice of Christes bloud, who onely
wrought our purgation.

The meaning then of these sayinges in the
Scriptures and other holye writinges : almes
deedes to washe away our sinnes, and mercye to
the poore doth blot out our offences, is , that we
doing these thinges according to Gods will,
and our duetie, haue our sinnes in deepe washt
away, and our offences blotted out , not for the
worthynes of them , but by the grace of God,
whiche worketh all in all , and that for the pro-
mise that God hath made to them that are obe-
dient unto his commaimdement, that he which
is the trueth,might be iustified in perfourming
the trueth , due to his true promise . Almes
deedes do washe away our sinnes , because God
doth vouchsafe then to repute vs as cleane and
pure , when we do them for his sake , and not
because they deserue or merite our purging , or
for that they haue any suche strength and ver-
tue in them selues . I knowe that some men , to
muchel addict to the aduauncing of their good
wrokkes, will not be contented with this an-
swere, and no meruaile , for suche men , can no
answere content nor suffise . Wherfore lea-
winge them to their owne wilfull sense , we
will rather haue regarde to the reasonable and
godly , who as they most certeynely knowe and
peraduade theni selues,that all goodness,al boun-

The second part of the Sermon

tie, all mercie, all benefites, all forgeruerinesse of
sinnes, and whatsoeuer can be named good and
profitable, eyther for the body, or for the soule,
do come onely of Gods mercy and mere fauour,
and not of them selues: So though they done
uer so many and so excellent good deedes, yet are
they never pult vp with the bayne confidence
of them. And though they heare and reade in
Gods worde, and otherwhere in godlye mens
workes, that almes dedes, mercy and charitable
nes, doth washe away sinne, and blot out ini-
quitie: yet do they not arrogantly and proudly
sticke or truste vnto them, or bragge them selues
of them, as the proude Pharisey did, lest with
the Pharasey they shoulde be condempnied: but
rather with the humble and poore Publyan,
confesse them selues sinfull wretches, and un-
worthie to looke vp to heauen, calling and cra-
uing for mercye, that with the Publican they
may be pronounced of Christ to be iustified. The
godly do learne, that when the Scriptures say,
that by good and mercifull workes, we are re-
conciled to Gods fauour: we are taught then to
knowe what Christ by his intercession and me-
diation, obtaineth for vs of his father, when we
be obedient to his will, yea they learne in such
maners of speaking, a comfortable argument of
Gods singuler fauour and loue, that attributeth
that vnto vs, and to our doinges, that he by his
spaire worketh in vs, and through his grace
procureth for vs. And yet this notwithstanding,
they crye out with Saint Paule, Oh wretches
that we are, and acknowlege (as Christ techeth)
that

that when they haue all done, they are but vnp-
profitable seruauntes : and with the blessed
king Dauid,in respect of the iust iudgementes
of God, they do tremble and say : Who shall be
able to abide it Lord,yf thou wylt geue sentence
according to our deserthes ? Thus they humble
them selues and are exalted of God , they count
them selues byle, and of God are counted pure
and cleane, they condemne them selues, and are
iustified of God,they thinke them selues unwor-
thy of the earth, and of God are thought worthy
of heauen ? Thus of Gods word are they truely
taught howe to thinke rightly of mercifull dea-
ling of almes, and of Gods especiall mercie and
goodnesse are made partakers of those fruities
that his worde hath promised . Let vs then fo-
lowe their examples, and both shewe obediently
in our lyfe those workes of mercie that we
are commaunded, and haue that right
opinion and iudgement of them,

that we are taught, and we
shal in like maner as they,

be made partakers,

and seele the

fruities

and rewardes that folowe suche

godly liuing, so shall we knowe

by profe what profite and

commoditie doth come of

giving almes & suc-

couring of the

poore.

The thirde parte of the Homilie
of almes deedes.



E haue alreadie hearde two partes of this treatise of almes deedes. The first, howe pleasant and acceptable before God the doing of them is. The second, howe much it behoueth vs, and howe profitable it is to applie our selues vnto them. Nowe in this third part, will I take away that lette that hindreth many from doyng them.

There be many that when they heare howe acceptable a thing in the syght of God the geuing of almes is, and how much God extendeth his fauour towardes them that are mercifull, and what fruites and commodities dothe come to them by it: they wilche very gladly with them selues that they also might obtaine these benefites, and be counted suche of God as whom he woulde loue or do ffor. But yet these men are with greedie courtoiselle so pulde backe, that they will not bestowe one halfpenny, or one shire of breaude, that they might be thought worthy of Gods benefites, and so to come into his fauour. For they are euermore fearefull and doubting lest by often geuing, although it were but a little at a time, they shoulde consume their goodes, and so impouerishe them selues, that euen them selues at the length shoulde not be able to liue, but shoulde be driven to begge, and liue of other mens almes. And thus they leke excuses to with holde them selues from the fauour of God, and choose

choode with pitching courtesies either to
laine unto the devill, then by charitable merci-
fulnesse eyther to come unto Christe ; or to suffer
Christ to come unto them. Oh that we had some
unning and skilfull phisitian , that were able
to purge them of this so pestilent a humour,
that so soore infecteth not their bodies, but their
mynides , and so by corrupting their soules, bryn-
gh their bodies and soules into daunger of hell
hye. Nowe least there be anye suche amoungē vs
(dearely beloued) let vs diligently search for that
phisitian, which is Iesus Christ , and earnestlye
labour, that of his mercye he wil trulye instruct
vs, and geue vs a present remedy against so perili-
ous a disease. Harken then, whosoever thou art
that fearest lest by geuing to the poore thou shal-
lest bring thy selfe to beggery. That which thou
takest from thy selfe to bestowe vpon Christe, can
never be consumed and wasted away. Wherein
thou shalt not beleue me, but yf thou haue faith
and be a true Christian , beleue the holye Ghost,
yeare credite to the auctoritie of Goddes word,
that thus techeth. For thus saith the holye ghost
by Salomon : He that geueth unto the poore,
shall never want . Men suppose , that by hool-
ding and laying vp still, they shall at the length
be riche , and that by distributinge and lap-
inge out, although it be for molte necessarie and
godlye uses , they shall be brought to pouer-
tie. But the holye Ghoste whiche knoweth all
truth, teacheth vs another lesson , contrary to
this. He teacheth vs , that there is a kinde of
dispensing that shall never diminish the flocke,

The third parte of the Sermon

and a kinde of sauing, that shall bring a manne
extreme puerite. For where he saith, that the
good almes man shall never haue scarcitie, he
addeþ: but he that turneth away his eyes from
suche as be in necessarie, shall suffer great pouer-
tie him selfe. Nowe farre differente then is the
indgement of man from the judgement of the
holy Ghost: The holy Apostle Paule, a man full
of the holy Ghost; and made priuie euen of the
secrete will of God, teacheth: that the liberal
almes geuer, shall not thereby be impoverished.
He that ministreth (saith he) seede vnto the sov-
er, will minister also breade vnto you for foode,
yea he will multiplie your seede, and encrease
the frutes of your righteousnes. He is not won-
terful hereto aduertise them that they shal not
lache, but he sheweth the also after what sort god
will provide for them. Even as he provideth seede
for the lower, in multiplying it, & gowing great
encrease: So will he multiply their goods, and
increase the, that ther shalbe great abundance.
And lest we shoulde thinke his sayinges to be but
wordes, and not trueth, we haue an example
therof in the third booke of kinges, which doth
confirme & seale it vp, as a most certaine trueth.

Exe. a. m. p. 2.
The poore widowe that received the banysched
Prophete of God Elias, when as she had but an
handfull of meale in a bessell, and a little oyle in
a cruse, whereof she woulde make a cake for her
self and her sonne, that after they had eaten that
they might dye, because in that great famine
there was no moze foode to be gotten: yet when
she gaue part thereof vnto Elias, and destrauded
her

her wome hungeis belly, mercifullly to relieue
him, he was so blessed of God, that neyther the
meale nor the oyle was consumed all the time
while that famine did laste, but therof both the
prophete Elias, he, and her sonne, were suffici-
ently nourished, and had enough. Oh consider
this example, ye unbelyng and baythlese co-
netous persons, who discredite Gods worde, and
thinke his power diminished. This poore wo-
man in the time of an extreme and long dearth,
had but one handfull of meale, and a litle cruse
of oyle, her onely sonne was ready to perye before
her face for hunger, and she her selfe lyke to
pine away, and yet when the poore Prophet came
and asked parte, she was so mindedfull of mercya-
tuness, that she forgat her owne miserie, and ther-
then she woulde omit the occasion given to
geue almes, and worke a woorke of righteousnes,
she was content presently to hazarde her wome
and her sonnes lyfe. And you who haue great
plentie of meates & drynkes, great shre of moth-
eroun apparell, yea many od you great heapes of
gold and siluer, and he that hath least, hath more
then sufficient, now in this tyme, when (thankes
be to God) no great famine dothe oppresse you,
your children being well dloched and well feede,
and no daunger of death for famine to be fearede,
will rather cast doubtes and perilles of unlikely
uenturie, then you will parte with any peece of
your superfluities, to helpe feede, and succour the
poore, hongrie, and naked Christ, that commeth
to your doores a beggynge. This poore and seely
widowe never caste doubtes in all her miserie.

Py iiiii what

The third parte of the Sermon

what want she her selfe shoulde haue, we never
distrusted the promyse that God had made to her
by the prophet, but straightway went about to
relieue the hungry prophet of God, yea prety
ryng his necessarie before her owne. But we like
hodde luyng wretches, before we will geue me
nise, we will taste a thousande doutes of daun
ger, whether that will stande vs in any steade
that we geue to the poore, whether we shoulde
not haue mede of it at any other time, and whe
ther here it shoulde not haue bene more profitab
ly bestowed. So that it is more hard to wrench
a strong nayle (as the Proverbe saith) out of a
post, then to wryng a farthinge out of our syng
ers. There is neither the feare nor the loue of
God before our eyes, we wil more esteeme armes
then we eyther desyne Gods kingdome, or feare
the devils dungeon. Harken therefore ye mercy
lesse mysters, what will be the ende of this your
unmercifull dealing. As certainly as God mo
ryshed this poore widow in the time of famine,
& encraastid her little stoe, so that she had enough
and felte no penurie when other pyned away: so
certainly shall God plague you with pouertie
in the middest of plentie. Then when other haue
abundance and boledde at full, you shall be
takyn waste and consume away your selues, your
stoe shall be destroyed, your goodes plucte from
you, all your glorie and wealth shall perishe, and
that whiche when you had you might haue en
joyed your selfe in peace, and might haue be
stowed upon other most Godly, ye shall seke with
torowne and syghes, and no where shall fynde it.

for your bimercifulnes towardes other, ye shall
hynde no man that will shewe mercie towardes
ye. You that had stony hartes towardes other,
shall fynd all the creatures of God to yourwards
as hard as brasse and yron. Alas what furie and
madnesse doth possesse our mindes, that in a mat-
ter of trueth and certaintie, we will not geue
credite to the trueth, testifying vnto that which
is most certaine. Christ saith, that if we will
lyst seeke the kingdome of God, and do the wor-
ches of righteousnes thereof, we shall not be lefte
destitute, all other thinges shall be geuen to vs
plenteously. Nay say we, I will fyrt loke that I
be able to liue my selfe, and be sure that I haue
enough for me & mine, and if I haue any thing
over, I will bestowe it to get Gods fauour, and
the poore shall then haue part with me. See I
say you the peruerse iudgement of men, we haue
more care to noyse the carkasie, then we haue
fear to see our soule perishe. And as Ciprian Sermon. de
faith, whilest we stand in doubt lest our goodes Eleemosina,
byke, in being ouer liberal, we put it out of dout
that our life and health fayleth, in not being li-
beral at all. Whilest we are carefull for dimini-
shing of our stocke, we are altogether carelesse to
diminish our selues. We loue Damnon, and lose
our soules. We feare lest our patrimoni shoulde
perishe from vs, but we feare not lest we shoulde
perishe for it. Thus do we peruerse loue that we
shoulde hate, and hate that we shoulde loue, we be
negligent wher we shoud be careful, and careful
wher we nedē not. This vaine feare to lacke our
lives if we geue to the poore, is much like þe feare

The third part of the Sermon

of children and fooles, which when they see the bright glimmering of a glasse, they do imagine straightway that it is the lightning, and yet the brightnesse of a glasse never was the lightning. Euen so, when we imagine that by spendinge vpon the poore a man may come to pouertie, we are caste into a vaine feare, for we never hearde nor knew that by that meanes any man came to miserie and was lefte destitute, and not considered of God. May we reade to the contrary in the Scripture (as I haue before shewed, and as by infinite testimonies and examples maye be proved) that whosoever serueth God faithfully and vnfaignedly in any vocation, God will not suffer him to decay, much lesse to perishe. The holpe Ghost teacheth vs by Salomon, that the Lorde will not suffer the soule of the righteous to perishe for hunger. And therfore Dauid saith unto all them that are mercyfull: O feare the Lorde ye that be his Saintes, for they that feare him lacke nothing. The Lions do lache and suffer hunger: but they whiche seeke the Lorde, shall want no maner of thing that is good. Wher Elias was in the desert, God fed him by the ministrarie of a Rauen, that euening & morning brought him sufficient victuals. When Daniell was shut up in the Lions denne, God prepared meate for him, & sent it thither to him. And there was the saying of Dauid fulfilled: The Lions do lache & suffer hunger, but they which seeke the Lord shall want no good thing. For while the Lions which shoulde haue bene fedde with his fleshe, roared for hunger and desire of their pray, wherof they had

Prou .10

3. Reg .17

had no power, although it were present before them: he in the meane time was fleshe fed from God, that shoulde with his fleshe haue filled the lions. So mightily doth God work to preserue and mainseine those whom he loueth, so carefull is he also to feede them who in any state or vocation do vnfaignedly serue him. And shall we nowe thinke that he will be vnmindfull of vs, if we be obedient to his word, and according to his will haue pitie vpon the poore? He geueth vs all wealth before we do any seruice for it: and will he see vs lacke necessaries when we do him true seruice? Can a man thinke that he that feedeth Christ can be forsaken of Christ and left without food? Or will Christ denie earthly things vnto them whom he promiseth heauenly thinges for his true seruice? It can not be therfore (dete bren
then) that by geuing of almes we shoud at any time want our selues, or that we which relieue other mens neede, shoud our selues be oppressed with penurie. It is contrary to Goddes word, it impugneth with his promise, it is against Christes property & nature to suffer it, it is the crafty furmise of the deviil to perswade vs it. Wherfore sticke not to geue almes freely, & trust, notwithstanding, that Gods goodnes wil minister vnto vs sufficiencie and plenty, so long as we wal liue in this transitorie life, and after our dayes here well spent in his seruice and the loue of our brethen, we walbe crowned with everlasting glory to reigne with Christ our saviour in heauen, to whom with the father and the holy Ghost, be all honour and glory, for euer. Amen.

¶

An Homilie or Sermon concerning
the nativitie and birth of our
Saviour Iesas Christ.



Monge all the creatures
that God made in the be-
gynning of the world most
excellent and wonderfull
in their kinde, there was
none (as the Scripture
beareth witnes) to be com-
pared almost in any point
vnto man, who aswell in bodie and in soule ex-
ceeded all other no lesse, then the Sunne in
brightnesse and light exceedeth every small
and little starre in the firmament. He was made
according to the Image and similitude of God,
he was indued with all kind of heauenly gistes,
he had no spot of vncleannessesse in him, he was
sounde and perfect in all partes both outwardly
and inwardly, his reason was vncorrupte, his
understanding was pure and good, his wil was
obedient and godlye, he was made altogether
like unto God, in righteousnessse, in holynes, in
wisdome, in trueth, to be short, in all kind of per-
fection.

When he was thus created and made, al-
mighty G D in token of his great loue to-
wardes him, chose out a speciall place of the
earth for him, namely Paradise, where he lured
in all tranquilitie and pleasure, hauing great
abundance of worldly goodes, and lackt nothing
that he might iustly require or desire to have.

so as it is said: God made him Lord and ruler
over all the workes of his hands, that he shoulde
haue vnder his feete all sheepe and oren, all
beastes of the fielde, all foules of the ayre, all fy-
shes of the Sea, and vse them alway at his owne
pleasure, according as he shoulde haue neede.
Was not this a mirrouer of perfection? Was not
this a full perfect and blessed estate? Could any
thing els be well added herevnto, or greater felici-
tie desired in this woorlde? But as the common
nature of all men is, in time of prosperitie and
wealth to forget not onely them selues, but also
God: Euen so did this fyfte man Adani, who
hauinge but one commaundement at Goddes
hande, namelye, that he shoulde not eate of the
fruite of knowledge of good and yll, did notwithstanding, most unmindfully, or rather most
wilfullly breake it, in forgetting the strayght
charge of his maker, and geuing eare to the craf-
tie suggestion of that wicked Serpent the deuile.
Whereby it came to passe, that as before he was
blessed, so now he was accursed, as before he was
loued, so nowe he was abhorred, as before he
was moste beautifull and precious, so nowe he
was moste byle and wretched in the syghte of
his Lorde and maker. In steade of the Image
of God, he was nowe become the Image of the
Devill. In steade of the Citizen of heauen, he
was become the bondeslaue of hell, hauing in
him selfe, no one part of his former puritie and
cleanesse, but being altogether spotted and de-
byled, in so muche that nowe he seemed to be no-
thing els but a lumpe of synne, and therefore by
the

A Sermon of

the iuste iudgement of God was condemned to
everlasting death. This so great and miserable
a plague, if it had only rested on Adam, who first
offended, it had ben so much the easier, & might
the better haue bene borne: But it fell not onely
on him, but also on his posterite and children
for euer, so that the whole broode of Adams seed
Shoulde sustaine the selfe same fall and punishe-
ment, which their forefather by his offence most
iustlye had deserued. Saint Paule in the fift
Chapte to the Romaynes saith: By the offence
of only Adam the fault came vpon all men to
condempnation, and by one mans disobedience
many were made synners. By which wordes we
are taught, that as in Adam al men vniuersally
sinned: so in Adam all men vniuersallye recei-
ued the rewarde of sinne, that is to saye, became
mortall and subiect vnto death, hauing in them
selues nothing but everlasting damnation both
of body and soule. They became (as David saith)
corrupt and abominable, they went all out of
the way, there was none that did good, no not
one. O what a miserable and wofull state was
this, that the sinne of one man shoulde destrope
and condempne all men, that nothinge in all the
woulde right be looked for but onely pangues of
death & paines of hell: Had it ben any meruaile
yf mankinde hadde bene utterly driven to despe-
ration, beinge thus fallen from life to death,
from saluation to destruction, from heauen to
hell: But beholde the great goodnes and tender
mercye of God in this behalfe: Albeit mans wil-
kednes and sinfull behauour was suche, that it
deserued

deserued not in any parte to be forgiuen, yet to
the intent he might not be cleane destitute of all
hope and comfort in time to come, he ordeyned a
newe couenaunt, and made a sure promise there-
of, namely that he woulde send a Messias or Me-
ditour into the worlde, whiche shoulde make
intercession, and put hym selfe as a stay betwene
both parties, to pacifie the wrath and indigna-
tion conceiued against sinne, and to deliuere man
out of the miserable curse & cursed miserie wher-
into he was fallen headlong, by disobeying the
will and commaundement of his only Lord and
maker. This couenaunt and promise was syste-
made vnto Adam hym selfe, immediatelye after
his fall, as we reade in the thirde of Genesis,
where God saide to the Serpent on this wise:
I will put enimitie betwene thee and the wo-
man, betwene thy seede and her seede. He shall
breake thine head, and thou shalte bruise his
heel. Afterwarde, the selfe same couenaunte
was also more amplie and plainlye renewed vnto
Abraham, where God promised him, that in
his seede all nations and families of the earth
shoulde be blessed. Againe it was continued and
unfirmed vnto Isaac, in the same fourme of
wordes, as it was before vnto his father. And
to the intent that mankinde might not dispaire
but alwaies live in hope, almighty God never
failed to publishe, repeate, confirme and conti-
nue the same, by diuers and sundrye testimonies
of his Prophetes, who for the better perswas-
ion of the thinge, prophessed the time, the place,
the maner and circumstaunce of his birth, the
afflictions,

Gen. 3:15

Gen. 26

A Sermon of

afflictions of his life, the kinde of his death, the
glorie of his resurrection , the receiuing of his
kingdome, the deliueraunce of his people , with
all other circumstaunces belonging therewnto.
Esay prophesied that he shoulde be borne of a vir-
gin, and called Emanuell . Micheas prophesied
that he shoulde be borne in Bethleem , a place of
Jewry. Ezechiel prophesied that he shoud come
of the stocke and lineage of Dauid . Daniell pro-
phesied that all nations and languages shoud
serue him . Zacharie prophesied that he shoulde
come in pouertie , riding vpon an Asse . Mala-
chie prophesied that he shoulde sende Elias be-
fore him , which was John the Baptist . Hiero-
mie prophesied that he shoud be sold for thirtie
peeces of siluer . &c. And all this was done that
the promise and couenant of God made vnto
Abraham and his posteritie concerning the re-
demption of the worlde , might be credited and
fullye beleued. Nowe, as the Apostle Paule saith,
when the fulnesse of time was come, that is, the
perfection and course of yeares , appointed
from the beginning , then God according to
his former couenant and promise , sent a Mes-
sias , otherwise called a Mediatour , into the
worlde , not such a one as Moises was , not
such a one as Iosua , Saule , or Dauid was,
but such a one as shoulde deliuer mankinde
from the bitter curse of the lawe , and make
perfecte satisfaction by his death , for the sinnes
of all people, namely he sent his deare and one-
lye sonne Jesus Christe , made (as the Apostle
sayeth) of a woman , and made vnder the lawe ,
that

that he might redeeme them that were in bondage of the lawe, and make them the children of GOD by adoption. Was not this a wonderfull great loue towardes vs that were his professed and open enemies , towardes vs that were by nature the children of wrath , and fyre handes of hell fyre ? In this (sayeth Saint John) appeared the greate loue of GOD, that he sent his onely begotten sonne into the worlde to sauue vs , when we were his extreme enemies . Herein is loue , not that we loued him, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes. Saint paul also saith : Christ , when we were yet of no strength, dyed for vs being vngodlye. Doubtlesse a man will scarce dye for a righteous man . Peraduenture some one durst dye for him of whom he hath receiued good . But GOD settech out his loue towardes vs , in that he sent Christ to die for vs when we were yet voyde of all goodness . This and suche other comparisons doeth the Apostle bse , to amplifie and sette foorth the tender mercie and great goodness of GOD, declared towardes mankind , in sending downe a Sauiour from heauen, euен Christ the Lorde . Whiche one benefite among all other, is so great and wonderfull , that neither tongue can well tell it, neither hert thinkit it, much iesse geue sufficient thankes to God for it . But here is a great controuersie betwene vs and the Jewes, whether the same Jesus which was borne of the Virgin Mary, be the true Mellias and true Saviour of the worlde , so longe promised and pro-

Rom.5

251
The Sermon of

phesied of before. They, as they are, and haue been
alwaies, proud and stiffe necked, would never ac-
knowledge him vntil this day, but haue loked &
gaped for another to come. They haue this foul
imagination in their heades, that Messias shall
come, not as Christ did, like a poore pilgrime and
simple soule riding vpon an Asse : But like a
valiant and myghtie king in great royltie and
honour. Not as Christe did, with a fewe fisher-
men, and men of a smal estimation in the world:
but with a great armie of stronge men, with a
gret traine of wise and noble men, as Knights,
Lordes, Earles, Dukes, Princes, and so forth.
Neither do they thinke that their Messias shall
sclauderously suffer death, as Christe did: but
that he shall stoutly conquer and manfully sub-
due all his enemies, and finallye obtaine such a
kingdome on earth, as never was sene from the
beginning. Whyle they faigne vnto them selues
after this sorte a Messias of their owne brayue,
they deceyue them selues, and accompte Christe
as an abiecte and foole of the worlde. There-
fore Christe crucified (as Saint Paule saith) is
vnto the Jewes a stumbling blocke, and to the
Gentiles foolishenes, because they thinke it
an absurde thing, and contrary to all reason,
that a redeemer and Sauour of the whola
world, shoulde be handled after such a sort as he
was, namely scorne, reviled, scourged, condemn-
ed, and last of all cruelly hanged. This I say,
seemed in their eyes straunge, and most absurd,
and therefore neither they would at that time,
wether will they as yet, acknowledge Christe to

be their Messias and Sauiour. But we (dearely beloued) that hope and luke to
be saued, must both stedfastly beleue, & also bold-
ly confesse, that the same Jesus, which was born
of the Virgin Mary, was the true Messias and
mediator betwene God and man, promised and
prophesied of so long before. For as the Apostle
writeth: With the hert man beleueth vnto righ-
tousnes, and with the mouth confessio is made
vnto saluation. Againe in the same place: whoso-
ever beleueth in him, shall never be ashamed nor
confounded. Whereto agreeth also the testimony
of S. John, written in the fourth Chapter of
his first generall Epistle, on this wile. Whosoe-
ver confesseth, that Jesus is the sonne of God, he
dwelleth in God, and God in him.

Rom. 10

There is no doubt, but in this point, all Chi-
slan men are fullye and perfectlie perswaded.
Yet shall it not be a lost labour to instructe and
furnishe you with a fewe places concerninge
this matter, that ye maye be able to stoppe the
blasphemous mouthes of all them that moste
Jewishly, or rather deuillishly, shall at anye time
go about to teache or maintaine the contrarye.
First, ye haue the witnesse and testimonie of the
Aungell Gabriell, declared aswell to Zacharie
the high Priest, as also to the blessed virgin. Se-
condly, ye haue the witnesse and testimonie of
John the Baptiste, pointing vnto Christ, and say-
ing: Beholde the lambe of God, that taketh a-
way the sinnes of the worlde. Thirdly, ye haue
the witnesse and testimonie of God the father,
who thundered from heauen, and saide: This

The Sermon of

is my dearely beloued sonne in whom I am
well pleased, heare him. Fourthly, ye haue the
witnesse and testimonie of the holy ghost, which
came downe from heauen, in maner of a white
doue, and lighted vpon him in time of his Bap-
tisme. To these might be added a great number
more, namelye the witnesse and testimonie of
the wise men that came to Herode, the witnesse
and testimonie of Simeon and Anna, the wit-
nesse and testimonie of Andrewe and Phillip,
Mathaniell and Peter, Nicodemus and Mar-
tha, with diuers other: But it were to long to
repete all, and a fewe places are sufficient in so
playne a matter, specially among them that are
already perswaded. Therefore yf the priuie
impes of Antichrist, and craftie instrumentes of
the deuill, shall attempte or go about to with-
drawe you from this true Messias, & perswade
you to loke for another, that is not yet come: let
them not in any case seduce you, but confirme
your selues with these and suche other testimo-
nies of holy Scripture, whiche are so sure and
certaine, that all the deuilles in hell shall ne-
uer be able to withstande them. Soz as truely
as God liueth, so truely was Jesus Christ the
true Messias and Sauiour of the worlde, euen
the same Jesus whiche as this day was borne
of the virgin Mary, without all helpe of man,
onely by the power and operation of the holy
Ghost.

Concerning whose nature and substance,
because diuers and sundrie heresies are risen in
these our daies, through the motion and sug-
gestion

gession of Satan: therfore it shalbe nedesful and
profitable for your instruction, to speake a worde
in two also of this parte. We are evidentlye
taught in the Scripture, that our Lorde and
Saviour Christ consisteth of two severall na-
tures, of his manhood, being thereby perfecte
man, and of his Godhead, being thereby perfect
God: It is written. The worde, that is to saye,
the seconde person in Trinitie, became fleshe.
God sending his owne sonne in the similitude
of sinfull flesh, fulfilled those thinges, which the
lawe could not. Christe being in fourme of God,
the on him the fourme of a seruaunt, and was
made like vnto man, being founde in shape as a
man. God was shewed in fleshe, iustified in spi-
rite, seene of Angels, preached to the Gentiles,
believed on in the world, and receiued vp in glo-
rie. Also in another place: There is one God, and
one Mediatour betwene God and man, euен the
man Jesus Christ.

These be plaine places for the yrouse and
declaracion of both natures, vnitid and knitte to-
gether in one Christe. Let vs diligentlye con-
sider and waigh the workes that he did whiles
he liued on earth, and we shall thereby also per-
ceive the selfe same thinge to be moste true.
In that he did hunger and thirst, eate & drinke,
sleape and wake, in that he preached his Gospell
to the people, in that he wepte and sorrowed for
Hierusalem, in that he paide tribute for him
selfe and Peter, in that he dyed and suffered
death, what other thinge did he els declare, but
only this, that he was perfecte man as we are?

The Sermon of

For whiche cause he is called in holy scripture, sometime the sonne of Dauid , sometime the sonne of man , sometime the sonne of Mary , sometime the sonne of Joseph , and so forth . Nowe in that he forgaue saines , in that he wrought miracles , in that he did caste out deuils , in that he healed men with his holy wond , in that he knew the thoughtes of mens hartes , in that he had the seas at his commaundement , in that he walked on the water , in that he rose from death to life , in that he ascended into heauen and so forth : What other thing did he shew therin , but onely that he was perfect God , equall with the father as touching his deitie ? Therefore he saith : The father and I are all one , whiche is to be vnderstode of his Godhead . For as touching his manhood , he sayeth : The father is greater then I am . Where are nowe those Marcionites , that denye Christe to haue bene borne in fleshe , or to haue ben perfect man ? Where are nowe those Arians , whiche denie Christe to haue bene perfect God , of equall substance with the father ? If there be any suche , ye may easilie reprooue them with these testimonies of Gods woorde , and such other . Whereto I am moste sure , they shall never be hablie to aunswere . For the necessitie of our salvation did require suche a mediatour and saviour , as vnder one person shoulde be a partaker of bothe natures . It was requisite he shoulde be man , it was also requisite he shoulde be God . For as the transgression came by man , so was it meete the satisfaction shoulde be made by man . And because

because death, according to S. Paule, is the iuste
sypende and rewarde of sinne: therefore to ap-
pease the wrath of God, and to satisfie his iu-
stice, it was expedient that our mediatour should
be suche a one, as might take vpon him the
synes of mankinde, and sustaine the due pu-
nishment thereof, namely death. Moreouer he
came in fleshe, and in the selfe same fleshe, ascen-
ded into heauen, to declare and testifie vnto vs,
that all faythfull people, whiche stedfastlye be-
lieue in him, shall lykewise come vnto the same
mansion place, wherevnto he being our chiefe
captaine, is gone before. Laste of all, he became
man, that we thereby might receive the greater
comfort, aswell in our prayers, as also in our ad-
uersitie, considering with our selues that we
haue a mediatour that is true man as we are,
who also is touched with our infirmities, and
was tempted euē in like sorte as we are. For
these and sundrie other causes, it was most nedea-
full he shoulde come, as he did, in the fleshe.

But because no creature, in that he is onely
a creature, hath or may haue power to destroye
death, and geue lyfe, to ouercome hell, and pur-
chase heauen, to remit synnes, and geue righte-
ousnes: therefore it was nedefull that our
Messias, whose proper duetie and office that
was, shoulde be, not onely full and perfect man,
but also full and perfect God, to the entent he
myght more fully and perfectly, make satisfac-
tion for mankinde. God saith, this is my wel-
beloued sonne in whom I am well pleased. By
whiche place we learne, that Christe appeased

Math. 3

272
The of Sermon

and quenched the wrath of his father, not in that he was onely the sonne of man: But much more in that he was the sonne of God.

Thus ye haue heard declared out of the scriptures, that Jesus Christ was the true Messias and Sauiour of the worlde, that he was by nature and substance, perfect God, and perfect man, and for what causes it was expedient he shoulde be so.

Nowe that we may be the more mindefull and thankefull vnto God in this behalfe, let vs briesly consider and call to mynde, the many folde and great benefites that we haue receiuued, by the Matiuicie and byth of this our Messias and Sauiour.

Before Chistes comming into the worlde, all men vniuersally, were nothing els, but a wicked and crooked generation, rotten and corrupt trees, sorne grunde, full of brambles and bryers, loste sheepe, prodigall sonnes, naughtie and unprofitable seruauntes, unrighteous stewardes, workers of iniquitie, the broode of Adders, blinde guides, sitting in darkenes and in the shadowe of death: to be shorte, nothing els, but children of perdition, and inheritours of hell fyre. To this dothe Sainct Paule beare witnesse in diuers places of his Epistles, and Christe also him selfe in sundrie places of his Gospell. But after he was once come downe from heauen, and had taken our frayle nature vpon him, he made all them that woulde receiue him truely, and beleue his worde, good trees, and good grunde, fruitefull and pleasant.

Saint brancheſ, children of light, Citizens of
heauen, ſheepe of his folde, members of his bo-
die, heynes of his kingdome, his true friendes
and brethen, sweete and liuely breade, the elect
and chosen people of God. For as Saint Peter
ſaieth in hi fyſt Epiftle and ſeconde Chapter:
he bare our ſinnes in hi body vpon the croſſe,
he healed vs, and made vs whole by hiſ ſtripes:
and whereaſ before we were ſheepe goyng a-
ſtray, he by hiſ coming, brought vs home a-
gaine to the true ſhephearde and Bishop of our
ſoules, making vs a chosen generation, a ro-
yall priuethood, an holy nation, a peculier peo-
ple of God, in that he dyed for our offences, and
rok againe for our iuftification. Saint Paule
to Timothe. iii. Chapter. We were (ſaieth he) in
times paſte vnwise, diſobedient, deceyued, ſer-
ving diuers lustes and pleasures, liuing in ha-
tred, enuye, maliciousnes, and ſo foorth. But af-
ter the louing kindnes of God our Sauour
appeared towardes mankinde, not according to
the righteousnes that we had done, but accor-
dinge to hiſ great mercy he ſaued vs, by the
ſountayne of the newe byrth, and by the re-
newing of the holye ghost, whiche he powred
vpon vs aboundingtly, through Ieſus Christe
our Sauour, that we being once iuftified by
hiſ grace, ſhoulde be heynes of eternall lyfe,
through hope and fayth in hiſ bloud. In theſe
and ſuche other places, is ſet out before our eyes,
as it were in a glasse, the abounding grace of
God, receiuēd in Christ Ieſu, whiche is ſo muche
the more wonderfull, because it came not of any
desert

The Sermon of

desert of ours; but of his mere and tender mercy euen then, when we were his extreme enemyes. But for the better vnderstanding and consideration of this thing: let vs beholde the ende of his comming, so shall we perceiue what great commoditie and profite his Natiuitie hath brought vnto vs miserable and sinnefull creatures. The ende of his comming, was to sauе and deliuere his people, to fulfill the lawe for vs, to beare witnesse vnto the trueth, to teache and preache the wordes of his father, to geue light vnto the worlde, to call sinners to repentaunce, to refreshe them that laboure and be heauie laden, to caste out the Prince of this worlde, to reconcile vs in the body of his fleshe, to dissolute the workes of the Deuill, laste of all, to become a propitiation for our sinnes, and not for ours only, but also for the sinnes of the whole worlde.

Math. 2

Math. 5

John. 18

Luke. 4

John. 8

Math. 9

Math. 11

John. 12

Collost. 1

Hebre. 10

Rom. 3

These were the chiefe endes wherefore Christ became man, not for any profite that shoulde come to him selfe therby, but onely for our sakes, that we might vnderstande the will of God, be partakers of his heauenly light, be deliuered out of the deuils clawes, released from the burden of sinne, iustified thorough faith in his bloud, and finally, received vp into euerlasting glorye, there to reigne with him for euer. Was not this a great and singular loue of Christ to wardes mankinde, that being the expresse and liuely ymage of God, he woulde notwithstanding humble him selfe, and take vpon him the fourme of a seruaunt, and that onely to saue and redeeme

redeeme vs? O howe muche are we bounde to
the goodness of God in this behalfe? howe ma-
ny thankes and praises do we owe unto him,
in this our saluation, wrought by his deare and
onely sonne Christe? who became a pilgrime in
earth, to make vs Citizens in heauen, who be-
came the sonne of man, to make vs the sonnes of
God, who became obedient to the lawe, to deli-
ver vs from the curse of the lawe, who became
poore to make vs riche, vyle, to make vs preci-
ous, subiect to death, to make vs lue for ever.
What greater loue coulde we seely creatures de-
sire or wilhe to haue at Gods handes? There-
fore dearely beloued, let vs not forget this exce-
ding loue of our Loyde and Sauiour, let vs not
shewe our selues vnmindfull or unthankefull
towardes him: but let vs loue him, feare him,
obey him, and serue him. Let vs confesse him
with our mouthes, praise him with our ton-
gues, beleue on him with our heartes, and glo-
rifie him with our good workes. Christe is the
light, let vs receive the light. Christe is the tru-
eth, let vs beleue the trueth. Christe is the waye,
let vs folowe the waye. And because he is our
onely master, our onely teacher, our onely shep-
heard, and chiefe captaine: therefore let vs be-
come his seruautes, his scholers, his swepe,
and his scouldiers. As for sinne, the fleshe, the
wolde, and the Deuill, whose seruautes and
bondslauves we were before Christes comming,
let vs vtterly cast them off and defie them, as the
chiefe and onely enemies of our soule. And seing
we are once deliuered from their cruell tirannie:

The Sermon of

by Christe, let vs never fall into their handes, gaine, least we chaunce to be in worse case then ever we were before. Happye are they (sayeth the Scripture, that continue to the ende. Be faithfull (sayeth God) vntill death, and I will geue thee a crowne of life. Againe he sayeth in another place: He that putteth his hande unto the plough, and looketh backe, is not meete for the kingdome of God. Therefore let vs be strong, stedfast, and vnmouable, abounding always in the workes of the Lorde. Let vs receive Christ, not for a time, but for euer, let vs beleue his word, not for a time, but for euer, let vs become his seruantes, not for a time, but for euer, in consideration that he hath redeemed and sauued vs, not for a time, but for euer, and will receive vs into his heauenly kingdome, there to reigne with him, not for a time, but for euer. To him therefore, with the father and the holy ghost, be all honour, praise and glorie, for euer and euer. Amen.

An Homilie for good Friday, concer- 181
ning the death and passion of our
Saviour Iesus Christ.



T shoulde not become vs (welbeloued in Christe) beyng that people whiche be redeemed from the deuill, from sinne and death, and from euerlasting dampnatiyon by Christ, to suffer this time to passe forth without any meditation, and remembrance of that excellent worke of our redemption, wrought as about this time, through the great mercie & charitie of our Saviour Iesus Christ, for vs wretched sinners, and his mortall enemies. For if a mortal mans dede, done to the behoef of the common wealth, be had in remembrance of vs, with thankes for the benefite and profite which we receiue therby: How muche more redilye would we haue in memorie, this excellent act and benefite of Chistes death: wherby he hath purchased for vs, the undoubted pardon and forgeuenes of our sinnes, whereby he made at one the father of heauen with vs, in such wise, that he taketh vs nowe for his loving childdren, and for the true inheritous with Christ his naturall sonne, of the kingdome of heauen? And verily, so muche more doth Christes kindnes appere unto vs, in that it pleased him to deliuer him selfe of all his godly honour whiche he was equally in, with his father in heauen, and to come downe into this vale of miserie.

serie, to be made mortall man; and to be in the state of a most lowe seruaunt, seruing vs for our wealth and profite, vs I saye, whiche were his sworne enemies, whiche had renounced his holye lawe and commaundementes, and folowed the lustes and sinfull pleasures of our corrupt nature. And yet I saye, did Christ put him selfe betwene Gods deserued wrath, and our sinne, and rent that obligation wherein we were in daunger to God, and payde our debt. Our debt was a great deale to great for vs to haue paide. And without payment, God the father coulde never be at one with vs. Neyther was it possible to be loosed from his debt, by our owne habilitie. It pleased therfore him to be the payer thereof, and to discharge vs quite. Who can nowe consider the greeuous det of sinne, which coulde none otherwise be paide, but by the death of an innocent, and will not hate sinne in his harte: If God hateth sinne so much that he woulde alowe nether man nor Aungell, for the redemption thereof, but onely the death of his onelye and welbeloued sonne, who will not stande in feare thereof? If we (my frendes) consider this, that for our sinnes, this mooste innocent lambe was driven to death, we shall haue muche more cause to bewayle our selues, that we were the cause of his death, then to crye out of the mallice and crueltie of the Jewes, which pursued him to his death. We did the deedes, wherefore he was thus striken and wounded, they were onely the ministers of our wickednes. It is meete then we shoulde steppe lowe downe into

in our hartes, and bewayle our owne wretchednes and sinfull living. Let vs knowe for a certaintie, that yf the mooste dearely beloued sonne of God, was thus punished and stryken in the sinne whiche he had not done him selfe: howe muche more ought we sore to be striken in our dayly and manyfolde sinnes whiche we commit against God, yf we earnestly repent vs not, and be not sorie for them? No man can loue sinne, whiche God hateth so muche, and be in his fauour. No man can saye that he loueth Christ truely, and haue his great enemie (sinnes I meane, the aucthour of his death) familier am in frendeship with him. So muche do we loue God and Christ, as we hate sinne. We ought therefore to take great heed, that we be no favourers thereof, least we be founde enemies to God, and traytors to Christ. For not onely they, whiche rayled Christ vpon the Crosse, are his tormentours and crucifiers: But all they (saith S. Paule) crucifie agame the sonne of God, as muche as in them, whiche do commit sinne and sinne, which brought him to his death. Of the wages of sinne be death, and death ever-lasting: Surely it is no small daunger to be in seruice therof. If we liue after the fleshe, and after the sinful lustes therof, Saint Paule threateth, yea, almighty God in S. Paule threateneth, that we shall surely dye. We can none otherwise liue to God, but by dying to sinne. If Christ be in vs, then is sinne deade in vs: and yf the spirite of God be in vs, whiche rayled Christ from death to lyfe, so shall the same spirite rayse us.

Heb.6

Col.3

Rom.6

Rom.8

Rom.8

The Sermon of the Passion.

Rom. i.

vs to the resurrection of everlasting life. But if sinne rule and reigne in vs, then is God, whis che is the fountaine of all grace and vertue, departed from vs: then hath the deuill and his ungracious spirite, rule and dominion in vs. And surely, if in such miserable state we dye, we shall not rise to life, but fall downe to death and

Christe hath, ~~not redeme~~ dvs fr̄d sinne that we shoule liue in sinne,

dampnation, and that without ende. For Christ hath not so redeemed vs from sinne, that we may safely returne therto againe: but he hath redeemed vs, that we shoulde forsake the motions thereof, and liue to righteousness. Yea, we be therefore washed in our baptisme, from the filthynes of sinne: that we shoulde liue afterwarde in the purenes of life. In Baptisme we promised to renounce the deuill and his suggestions, we promised to be (as obedient childdren) alwayes folowing Goddes will and pleasure. Then if he be our father indeede, let vs geue him his due honour. If we be his childdren, let vs shew him our obedience, like as Christe openly declared his obedience to his father, which (as S. Paule witteth) was obedient euen to the very death, the death of the croſſe. And this he did for vs all that beleue in him.

2.003
Pht. 22.004
S. matth.

Ezay. 4

S. matth.

for him selfe he was not punished, for he was pure and undebiled of all maner of sinne. He was wounded (saith Ezay) for our wickednes, and striped for our sinnes, he suffered the penaltie of them him self, to deliuer vs from daunger, he bare (sayeth Ezay) all our sores and infirmities vpon his owne bache. No paine did he refuse to suffer in his owne bodye, that he might deliuer

deliver vs from paine everlasting. His pleasure
it was thus to doo for vs, we deserued it not.
Wherefore the more we see our selues bounde
vnto him, the more he ought to be thanked of
vs, yea, and the more hope may we take, that we
shall receiue all other good thinges of his hand,
in that we haue received the gifte of his onelye
sonne, through his liberalitie.

for if God (saith S. Paule) hath not spared
his owne sonne from paine and punishment,
but deliuered him for vs all vnto the death:
howe shoulde he not geue vs all other thinges
with him? If we want any thinge, eyther for
body or soule, we maye lawefullly and boldly ap-
proche to God, as to our mercyfull father, to aske
that we desire, and we shall obtaine it. For such
power is geuen to vs, to be the children of God,
so many as beleue in Christes name. In his
name whatsoeuer we aske, we shall haue it
graunted vs. For so well pleased is the father al-
mighty God, with Christ his sonne, that for his
sake he fauoureth vs, and wil denie vs nothing.
So pleasant was this sacrifice and oblation of
his sonnes death, which he so obediently and in-
nocently suffered, that he woulde take it for the
onely and full amendes for all the sinnes of the
wolde. And such fauour did he purchase by his
death, of his heauenly father for vs: that for the
merite therof (if we be true Christians in deede,
and not in worde onelye) we be nowe fullye in
Goddes grace againe, and clearely discharged
from our sinne. No tongue surelye is hable to
exalte the worthynesse of this so precious a

Rom. 8

John. 1

Pash. 11

A a i death.

The Sermon of the passion

death. For in this standeth the continuall pardon of our dayly offences , in this resteth our iustification, in this we be allowed, in this is purchased the euerlasting health of all our soules, Yea there is none other thinge that can be named vnder heauen to sauе our soules , but this onely worke of Christes precious offering of his body vpon the aultar of the crosse . Certes there can be no worke of any mortall man (be he never so holy) that shalbe coupled in merites with Christes moste holy acte : For no doubt, all our thoughtes and deedes were of no value, yf they were not allowed in the merites of Christes death. All our righteousnes is farre unperfecte, if it be compared with Christes righteousness. For in his actes and deedes, there was no spot of sinne, or of any unperfectnes. And for this cause

*The dedes
be full of im
perfection*

they were the more able to be the true amendes of our unrighteousnes, where our actes & dedes be full of imperfection and infirmities , and therfore nothing worthy of themselves, to stirre God to any fauour, muche lesse to chalenge the glory that is due to Christes act and merite. For not to vs (sayeth David) not to vs , but to thy name geue the glory , O Lorde . Let vs therefore (good frendes) with all reuerence glorifie his name , let vs magnifie and praise him for euer. For he hath dealt with vs according to his great mercye , by him selfe hath he purchased oure redemption. He thought it not enough to spare his selfe, and to send his Angell to do this deede, but he woulde do it him selfe , that he might do it the better , and make it the more perfecte redempcion.

Psal.113

Heb.1

temptation. He was nothing moued with the intolerable paines that he suffered in the whole course of his longe passion, to repent him thus to do good to his enemies: but he opened his heart for vs, and bestowed him selfe whollye for the raunsomming of vs. Let vs therefore nowe open our heartes againe to him, and studye in our liues to be thankefull to such a Lorde, and evermore to be mindefull of so great a benefite, yea let vs take vp our crosse with Christe, and folowe him. His passion is not onely the raunsome and whole amendes for our sinne, but it is also a mooste perfecte example of all pacience and suffrance. Soz if it behoued Christ thus to suffer, and to enter into the glory of his father: how shold it not become vs to beare pacientlye our small crosses of aduersity & the troubles of this world? for surely (as saith S. Peter) Christ therfore suffered, to leauue vs an example to folowe his steps. And yf we suffer with him, we shalbe sure also to reigne with him in heauen. Not that the sufferance of this transitory life should be worthy of that glorie to come: but gladlye woulde we be content to suffer, to be like Christe in our life, that so by our woorkes we maye glorifie our father which is in heauen. And as it is painfull and greeuous to beare the Crosse of Christ in the grieses & displeasures of this life: so it bringeth alboorth the ioyfull fruite of hope, in all them that be exercised therwith. Let vs not so muche beholde the payne, as the rewarde that shall followe that labour. Nay, let vs rather endeour our selues in our sufferaunce, to endure innocently

Actes. 17

1. Pet. 2

2. Tim. 2

Rom. 8

Math. 5

Hebre. 11

Jacob. 1

A a a ii cently

The Sermon of the passion

1. Pet. 2

The paci-
ence of
Christ.

Perfecte
pacience.

Math. 5

The meke-
nes of
Christ.

cently and giltlesse, as our Sauour Christe did, for if we suffer for our deseruinges, the hath not pacience his perfecte worke in vs: but yf vnde-
seruingly we suffer losse of goodes and life, yf we suffer to be euill spoken of for the loue of Christ, this is thankefull afore God, for so did Christ suffer. He never did sinne, neyther was there anye guile founde in his mouth. Pea, when he was reuyled with tauntes, he reviled not againe. When he was wrongfully dealt with, he threatned not againe, nor reuenged his quarell, but deliuered his cause to him that iudgeth righthe. Perfect pacience careth not what nor how much it suffereth, nor of whom it suffereth, whether of frend or foe, but studieth to suffer innocently and without deseruing. Pea, he in whom perfecte charitie is, careth so little to reuenge, that he rather studieth to do good for euill, to blesse and say well of them that curse him, to pray for the that pursue him, according to the example of our sauiour Christe, who is the moste perfect example and paterne of all mekenes & sufferance, whiche hanging vpo his crosse in most feruent anguish, bleeding in every part of his blessed body, being set in the mids of his enemies & crucifiers: and he, notwithstanding the intollerable paines which they sawe in him, being of them mocked and scorned despitefullly without all fauour and compassion, had yet towardes them suche compassion in heart, that he prayed to his father of heauen for them, & said: O ffafer for geue them, for they wote not what they do. What pacience was it also whiche he shewed, when one of his owne

owne Apostles & seruauntes, which was put in
trust of him, came to betray him vnto his ene-
mies to the death: He said nothing worse to him,
but frende wherfore art thou come? Thus, good
people, shold we call to minde the great exam-
ples of charitie, which Christ shewed in his passi-
on, yf we will fruitlefully remember his passion.
Such charitie & loue shuld we beare one to ano-
ther, yf we wil be the true seruauntes of Christ:
for yf we loue but them which loue & say wel by
vs, what great thing is it y we do, saith Christ?
Do not the painims & open sinners so? We must
be more perfect in our charitie then thus, euen
as our father in heauen is perfect, which maketh
the light of his sunne to rise vpon the good and
the bad, and sendeth his raine vpon the kind and
unkinde. After this maner shoulde we shewe
our charitie indifferently aswell to one as to
another, aswell to frende as foe, lyke obedient
children, after the example of our good Father in
heauen. So, if Christ was obedient to his Father
vnen to the death, and that the most shamefull
death (as the Jewes esteemed it) the death of the
croſſe: Why shoulde we not be obedient to God
in lower pointes of charitie and pacience? Let
vs forgene then our neighbours their small
taultes, as God for Christes sake hath forgenen
us our great. It is not mete that we shuld craue
forgenes of our great offences at gods handes,
and yet will not forgene the small trespasses of
our neighbours against vs. We do call for mercy
inuisme, if we will not shew mercy to our neigh-
bours. So, if we will not put wrath and displea-
sure

Mark. 15

Math. 5

Eccle. 28

Math. 23

A a a iii sure

The Sermon of the Passion

Sure forth of our hartes to our christian brother,
no more will God forgeue the displeasure and
wrath that our sinnes haue deserued afore him.
For vnder this condition doth God forgeue vs, if
we forgeue other. It becommeth not Christian
men to be hard one to another, nor yet to thinke
their neighbour unworthie to be forgeuen. for
howsoeuer unworthie he is, yet is Christ worthy
to haue thee do thus much for his sake, he hath
deserued it of thee that thou shouldest forgeue
thy neigboure. And God is also to be obeyed,
whiche commaundeth vs to forgeue, yf we will
haue any part of the pardon which our saviour
Christ purchased once of God the father by wed-
ding of his precious bloud. Nothing becommeth
Christes seruauntes so much, as mercy and com-
passion. Let vs then be fauourable one to ano-
ther, and pray we one for another, that we may
be healed from all frailties of our lyfe, the lese
to offend one the other, and that we may be of
one minde and one spirite, agreeing together in
brotherly loue and concorde, euен lyke the deare
children of God. By these meanes wil we move
God to be mercifull to our sinnes, yea & we shall
be hereby the more redy to receiuē our Saviour
and maker in his blessed Sacrament, to our euer
lasting comforte and health of soule. Christ de-
lighteth to enter and dwell in that soule where
loue and charitie ruleth, and where peace and
concord is seene. For thus writeth St. John: God
is charitie, he that abydeth in charitie, abydeth
in God, and God in him. And by this (saith he)
we shall know that we be of God, yf we loue our
bre

Jacob. 5

Ephe. 5

1. John. 4

þathken. Yea and by this shall we knowe that
we be shiffted from death to lyfe, yf we loue one
another. But he which hateth his brother (saith
the same Apostle) abydeth in death, euen in the
daunger of eueralsting death, and is moreover
the childe of dampnation and of the deuill, cur-
s'd of God, and hated (so long as he so remay-
neth) of God and all his heauenly companie. For
as peace & charitie make vs the blessed children
of almighty God; so doth hatred and enuy make
vs the cursed children of the deuill. God geue vs
all grace to folow Christes example in peace and
in charitie, in pacience and sufferaunce, that we
wowe may haue him our ghest to enter and dwel
within vs, so as we maye be in full suertie, ha-
ving such a pledge of our saluation. If we haue
him & his fauour, we may be sure that we haue
the fauour of God by his meanes. For he sitteth
on the right hande of his father, as our proc-
tor and atturney, pleading and suing for vs,
mall our needes and necessities. Wherfore, yf
we want any gyft of Godly wisedome, we maye
ask it of God for Christes sake, and we shal haue
it. Let vs consider and examine our selfe in what
want we be, concerning this vertue of charitie
and pacience. If we see that our hartes be no-
thing inclined thereto, in forgeuing them
that haue offended against vs, then let vs know-
ledge our want, and wishe of G D D to haue it.
But yf we want it, and see in our selfe no desyre
thereto, berelie we be in a daungerous case
afore God, and haue nede to make much earnest

Aaa iiiii prayer

The Sermon of the Passion

prayer to God, that we may haue suche an haire
chaunged, to the grassyng in of a newe. For un-
lesse we forgeue other, we shall never be forgiuen
of God. No not all the prayers and merites of
other, can pacifie God vnto vs, unlesse we be at
peace and at one with our neighbour. For all
our deeds and good workes can moue God to
forgiue vs our debtes to him, except we forgiue
to other. He setteth more by mercy, then by sac-
rifice. Mercy moued our Sauiour Christ to suf-
fer for his enemies: it becommeth vs then to fol-
lowe his example. For it shall little auayle vs to
haue in meditation the fruities and p̄ice of his
passion, to magnifie them, and to delyte or trust
to them, except we haue in minde his examples
in passion, to folowe them. If we thus therfore
consider Christes death, and will sticke thereto
with faste faythe, for the merite and deserving
therof, and will also frame our selfe in suche wise
to bestowe our selues and all that we haue by
charitie, to the behoofe of our neighbour, as
Christe spent him selfe wholly for our profit,
then do we trulye remember Christes death,
and being thus folowers of Christes step-
pes, we shall be sure to folowe hym
thither where he lytteth nowe
with the Father and the holy Ghost, to whom
be all honoure
and glorie.

Amen.

(20)

C T

the death and passion of our

Sauient Christ.



That we maye the better conceiue the great mercye and goodnes of our sauour Christ in suffering death universally for all men: it behoueth vs to descende into the botome of our conscience, and deeply to consider the firsle and principall cause where-
in he was compelled so to do. When our great grandfather Adam had broken Gods comau-
dement in eating the apple forbydden hym in
paradice, at the motion and suggestion of his
wyfe, he purchased thereby, not onlye to hym
self but also to his posterite for euer, the iuste
wrath and indignation of God, who according
to his former sentence pronounced at the geuing
of the commaundement, condemned both him
and all his to everlasting death, both of bodye
and soule. For it was saide vnto him: Thou
shalt eat freely of euery tree in the garden, but
as touching the tree of knowledge of good and
yl, thou shalt in no wise eat of it. For in what
houre soever thou eatest thereof, thou shalte dye
the death. Nowe as the Lorde had spoken, so it
came to passe. Adam toke vpon him to eate
thereof, and in so doing he dyed the death, that
is to saye, he became mortall, he lost the sauoure
of God, he was cast out of Paradice, he was no
longer a Citezin of heauen: but a fynebrande of
hell, and a bondslauie to the deuill. To this doeth
our

Gene. 3

Gene. 3

81 The second Sermon

Luke.15 our Sauour beare witnessse in the Gospell, calling vs lost sheepe, which haue gone astraye and wandred from the true shepheard of our soules. To this also doth. S. Paul beare witness, saying: that by the offence of only Adam, death came upon all men to condempnation. So that nowe neyther he nor any of his, had any right or interest at all in the kingdome of heauen, but were become plaine reprobates and castawayes, being perpetually damped to the everlastinge paines of hellfyre. In this so great miserie and wretchednes, if mankinde could haue recouered hym selfe againe, and obtained forgeuenes at Gods handes, then had his case bene somewhat tollerable, because he myghte haue attempted some waye howe to deliuier hym selfe from eternall death. But there was nowaye left unto him, he coulde do nothing that myght please Goddes wrath, he was altogether vnprofitable in that behalfe. There was none that did good, no not one. And howe then could he worke his owne saluation? Should he go about to pacifie Gods heauy displeasure by offering vp bient sacrifices according as it wasordeined in the olde lawe: by offering vp the bloud of Oren, the bloud of Calues, the bloud of Goates, the bloud of Lambes, and so foorth? O these thinges were of no force, nor strength to take awaye sinnes, they could not put awaye the anger of God, they could not coole the heate of his wrath, nor yet bring mankinde into fauour againe, they were but only figures and shadowes of thinges to come, and nothing els. Reade the Epistle to the Hebrewes,

heredes, there shall you finde this matter large
he discusseed, there shall you learne in most plain
wordes, that the bluddy sacrifice of the old lawe
was unperfecte, and not able to deliuere man
from the state of dampnatiōn by any meanes, so
that mankind in trusting ther unto, shoulde trust
to a broken stasse, and in the ende deceiue him
selfe. What shoulde he then do? Should he go a-
bout to obserue & kepe the lawe of God, deuided
into two tables, and so purchase to him selfe e-
ternall life? In dede, if Adam and his posterite
had bene able to satisfie and fulfill the lawe per-
fictly, in louing God aboue all things, and their
neighbour as them selues: then shoulde they
have easily quenched the Lorde's wrath, and es-
caped the terrible sentence of eternall death pro-
nounced against them by the mouth of almighty
God. For it is written, do this, and thou shalt
live, that is to say, fulfill my commāndements,
kepe thy selfe bpright and perfect in them, accor-
ding to my will, then shalt thou live, and not
die. Here is eternall life promised, with this con-
dition, so that they kepe and obserue the lawe.
But such was the fraultie of mankind after his
fall, such was his weakenesse & imbecilitie, that
he coulde not walke bprightly in Gods cōmānd-
mentes, though he would never so faine, but
dailie and hourely fell from his bounden duetie,
abounding the Lorde his God divers wayes, to
the great increase of his condempnation, in so
much that the prophet Dauid crieth out on this psal-
m: All haue gone astray, all are become un-
profitable, there is none that doth good, no not
one.

Luke. 10

The Second Sermon

Jacob. 2

Deut. 27

Rom. 11

one. In this case, what profite could he have by the lawe? None at all. For as S. James saith, he that shall obserue the whole lawe, and yet fal- leth in one point, is become gilty of all. And in the booke of Deuteronomie it is written: Cursed be he (saith God) whiche abideth not in all thinges that are written in the booke of the lawe, to do them. Beholde, the lawe bringeth a curse with it, and maketh vs gilty, not because it is of it selfe naught or vnholie (God forbid we shoulde so thinke) but because the frailtie of our sinfull fleshe is such, that we can never fulfill it, accor- dying to the perfection that the Lorde requireth. Could Adam then (thinke you) hope or truste to be saued by the lawe? No, he could not. But the more he loked on the lawe, the more he sawe his owne damnation set before his eyes, as it were in a most clere glasse. So that nowe of hym selfe he was most wretched and miserable, destitute of al hope, and never able to pacifie gods heauy displeasure, nor yet to escape the terrible iudgement of God, wherinto he & all his posterite were fallen, by disobeying the straight commaundement of the Lord their God. But O the abundant ri- ches of Gods great mercye, O the unspeakable goodnes of his heuenly wil done. When al hope of righteousness, was past on our part, when we had nothing in our selues whereby we might quenche his burning wrath, and worke the sal- uation of our owne soules, and rise out of the miserable estate wherin we lay: Then, even then did Christ the sonne of God, by the appointment of his father, come downe from heauen, to be wounded

wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our sinnes, and to geue his body to be broken on the crosse for our offenses. He saith the Prophet Esay, meaning Christ) hath boyn our infirmities, and hath caried our knowes, the chastisement of our peace was upon him, and by his strypes are we made whole. Saint Paule likewise saith: God made him a sacrifice for our sinnes, whiche knewe not sinne, that we shoulde be made the righteousnes of God by him. And Saint Peter most agreably writing in this behalfe, saith: Christ hath once died and suffered for our sinnes, the iuste for the iniust. &c. To these might be added an infinite number of other places to the same effect: but these fewe shalbe sufficient for this time. Nowe then (as it was saide at the beginning) let vs ponder and weygh the cause of his death, that thereby we maye be the more moued to glorifie him in our whole lyfe. Which yf you will haue comprehended briefly in one worde, it was nothing els on our parte but onely the transgression and synne of mankynde. When the Angell came to warne Joseph that he shoulde not feare to take Mary to his wife: Did he not therefore will the childe's name to be called Iesus, because he shoulde sauie his people from their sinnes? When John the Baptist preached Christ, and shewed him unto the people with his finger: Did he not plainly saye unto them, beholde the lambe of God whiche taketh away the sinnes of the worlde? When the woman of

Esay. 53

2. Cor. 5.

1. Pet. 3.

Math. 11

John. 1.

Canane

The second Sermon

Mat. 15

Canarie besought Christ to helpe her daughter, whiche was possest with a deuill: did he not openly confesse, that he was sent to sauue the losse sheepe of the house of Israell, by geuing his life for their sinnes? It was sinne then, O man, even thy sinne, that caused Christe the onely sonne of God to be crucified in the fleshe, and to suffer the most byle and slanderous death of the crosse. If thou haddest kept thy selfe upright, yf you hadde obserued the commandements, if thou haddest not presumed to transgresse the will of God in thy fyrt father Adam: then Christe being in fourme of God, needed not to haue taken upon him the shape of a seruaunt, being immortall in heauen, he needed not to become mortal on earth, being the true bread of the soule, he needed not to hunger, being the healthfull water of life, he needed not to thirst, being life it selfe, he needed not to haue suffered death. But to these and many other such extremities was he dryuen by thy synne, whiche was so manyfolde and great, that God coulde be onely pleased in him, and none other. Canst thou thinke of this, O synfull man, and not tremble within thy selfe? Canst thou heare it quietly, without remorse of conscience and sorowe of harte? Did Christ suffer his passion for thee? And wilte thou shewe no compasie on towardes him? While Christ was yet hangyng on the crosse, and yelding vp the Ghoste,

Mat. 27

the Scripture witnesseth, that the vale of the Temple did rent in twayne; and the earth did quake, that the stones claue a sunder, that the graues did open, and the dead bodies rise. And shall

Shall the harte of man be nothing moued to remembre howe greeuously and cruelly he was handled of the Jewes for our sinnes? Shal man shewe him selfe to be more harde harted then stones, to haue lesse compassion the dead bodies? Call to minde, O synfull creature, and set before thine eyes Christ crucified. Thinke thou seest his body stretched out in length vpon the crosse, his head crowned with sharpe thorne, his handes & his feete pearced with nayles, his hart opened with a long speare, his flesh rent and torne with whippes, his browes sweating water & bloud. Thinke thou hearest him nowe crying in an inuillerable agonie to his fater, and saying: My God, my God, why haste thou forsaken me. Couldest thou beholde this wofull sight, or heare this mournefull voyce, without teares, considering that he suffered all this not for any desert of his owne, but onely for the greeuousnes of thy sinnes? O that mankinde shoulde put the euerlastyng sonne of God to suche paynes. O that we woulde be the occasion of his death, and the only cause of his condempnation. May we not iustly cry: wo worth the time that euer we sinned: O my brethren, let this image of Christ crucified, be awayes printed in our hartes, let it stirre vs vp to the hatred of synne, and prouoke our mindes to the earnest loue of almighty God. ffor why? Is not synne, thinke you, a greuous thing in his sight, seinge for the transgressing of Gods precept, in eating of one apple, he condempned all the world to perpetuall death, and woulde not be pacified but onely with the bloud of his owne sonne.

501

The second Sermon

Psal. 5

sonne? True, yea most true is that saying of Dauid: Thou O Lorde, hatest all them that wotte iniquitie, neither shall the wicked and euill man dwell with thee. By the mouth of his Prophete Esay he crieth mainely out against sinnes, and saith: Woe unto you that draw iniquitie with cordes of vanitie, and sinne, as it were with cartropes. Did not God geue a playne token howe greatly he hated and abhorred synne, when he drowned all the world saue onely eyght persons, when he destroied Sodom & Gomorrah with syre and brimstone, when in three daies space he killed with pestilence threescore and ten thousande for Davids offence, when he drowned Pharaon and all his hoste in the redde sea, when he turned Nabugodonozar the king into the fourme of a bruite beaste, creeping vpon all fourre, when he suffered Achitophell and Judas to hang them selues, vpon the remorse of sinne, which was so terrible to their eyes? A thousande suche examples, are to be founde in Scripture, yf a man woulde stande to seeke them out. But what nedeth we? This one example which we haue nowe in hande, is of more force, and ought more to moue vs then all the rest, Christ being the sonne of God, and perfect God him selfe, who never committed sinne, was cōpelled to come downe from heauen, and to geue his bodye to be bruised and broken on the crosse for our sinnes. Was not this a manyfest token of Gods great wrath and displeasure towardes synne, that he coulde be pacified by no other meanes, but onely by the sweete and precious bloud of his deare sonne? O sinne:

sinne,

Esay. 5

Gene. 7

Gene. 19

4. Reg. 29

Erod. 14

Dani. 4

2. Reg. 17

Actes. 1

sinne, that euer thou wouldest drine Christe to
muche extremitie. Wo worth the time that euer
thou camest into the worlde. But what booteh
is nowe to bewaile? Sinne is come, and so come
that it can not be auoide. There is no man li-
ving, no not the iustest man on the earth, but he
selleth seuen times a daye, as Salomon saith:
And our Sauour Christe, although he hath de-
livered vs from sinne: yet not so that we shall
be free from committing sinne: But so, that it
shall not be imputed to our condempnation. He
hath taken vpon him the iust rewarde of sinne,
which was death, and by death hath ouerthow-
en death, that we beleuing in him, might live
ever, and not dye. Ought not this to engen-
der extreme hatred of sinne in vs, to consider
that it did violently, as it were, plucke God out
of heauen, to make him feele the horrours and
paines of death: O that we would sometimes
consider this in the myddest of our pomps and
pleasures, it woulde bydyle the outragiousnes
of the fleshe, it woulde abate and asswage our
carnall affectes, it woulde restrayne our fleshely
appetites, that we shoulde not runne at randon
as we commonlye do. To committe sinne wil-
fully and desperately without feare of God, is
nothing els but to crucifie Christ a newe, as we
are expreslye taught in the Epistle to the He-
breves. Which thinge if it were depely printed
in all mennes heartes, then shoulde not sinne
reigne euery where so muche as it doeth, to the
great grieve and torment of Christ, nowe sitting
in heauen. Let vs therefore remember, and al-

Pro.24

Rom.6

Heb.6

W b b i waies

The seconde Sermon

John. 3



waies beare in minde Christ crucified, that thre
by we maye be inwardly moued, both to abhore
sinne throughly, and also with an earnest and ze-
alous hart to loue God. For this is another fruite
whiche the memorial of Christes death ought to
worke in vs, an earnest and vnsaigned loue to
wardes God. So God loued the worlde (saith
Saint John) that he gaue his onely begotten
sonne, that whosoever beleued in him, shoulde
not perishe, but haue life everlasting. If God
declared so great loue towardes vs his seely cre-
atures: howe can we of right but loue him a-
gaine? Was not this a sure pledge of his loue, to
geue vs his owne sonne from heauen? He might
haue geuen vs an Angell yf he woulde, or some
other creature, and yet shoulde his loue haue bene
farre aboue our deserties. Nowe he gaue vs not
an Angell, but his sonne. And what sonne? His
onely sonne, his naturall sonne, his welbeloued
sonne, euen that sonne whom he had made Lord
and ruler ouer all things. Was not this a singu-
ler token of great loue? But to whom did he geue
him? He gaue him to the whole worlde, that is
to saye, to Adam and all that shoulde come after
him. O Lorde, what hadde Adam or any other
man deserued at Gods handes, that he shoulde
geue vs his owne sonne? We were all misera-
ble persons, sinnefull persons, dampnable per-
sons, iustly dryuen out of Paradice, iustly exchur-
ded from heauen, iustly condempned to hell fyre:
And yet (see a wonderfull token of Gods loue)
he gaue vs his onely begotten sonne, vs I saye,
that were his extreme and deadly enemies, that

me.

we by vertue of his bloud shed vpon the Crosse,
 might be cleane purged from our sinnes, and
 made righteous agayne in his sight. Who can
 chose, but meruayle, to heare that God shoulde
 shewe such vnspeakable loue towardes vs, that
 were his deadly enemies? In deede, O mortall
 man thou oughtest of right to maruaile at it,
 and to acknowledge therein Gods great good-
 ness and mercie towardes mankinde, whiche is
 wonderfull, that no fleshe, be it never so world-
 ly wise, maye well conceiue it, or expresse it. For
 as S. Paule testifieth, God greatly commen-
 deth, and setteth out his loue towardes vs, in
 that he sent his sonne Christ to dye for vs, when
 we were yet sinners, and open enemies of his
 name. If we had in any maner of wise deserued
 it at his handes, then had it bene no maruayle
 at all, but there was no desert on our parte,
 wherefore he shoulde do it. Therfore thou sinfull
 creature, when thou hearest that God gaue his
 sonne to dye for the sinnes of the worlde, thinke
 not he did it for anye deserte or goodnes that
 was in thee, for thou wast then the bondeslaue
 of the devill: But fall downe vpon thy knees,
 and crye with the Prophete Dauid: O Lorde,
 what is man, that thou art so mindfull of him?
 or the sonne of man, that thou so regardest him?
 And seeing he hath so greatly loued thee, ende-
 our thy selfe to loue him agayne, with all thy
 hart, with all thy soule, & with all thy strength,
 that therein thou mayest appeare, not to be un-
 worthie of his loue. I report me to thine owne
 conscience, whether thou wouldest not thinke

Rom. 5



psal. 8

The seconde Sermon

thy loue yll bestowed vpon him, that coulde
not fynde in his harte to loue thee againe? If
this be true (as it is moste true) then thinke
howe greatly it behoueth to thy duetie to loue
God, whiche hath so greatly loued thee, that he
hath not spared his owne onely sonne from so
cruell and shamefull a death for thy sake. And
hitherto concerning the cause of Christes death
and passion, whiche as it was on our part moste
horrible and greeuous sinne, so on the other side
it was the free gyft of God, proceeding of his
meere and tender loue towards mankind, with-
out any merite or desert of our part. The Lorde
for his mercies sake graunt, that we never for-
get this great benefite of our saluation in Christ
Iesu, but that we alwaies shewe our selues
thankefull for it, abhozring all kinde of wicked-
nes and sinne, and applying our mindes whol-
lye to the seruice of God, and the diligent kee-
ping of his commaundementes.

Nowe resteth to shewe vnto you, howe to ap-
plye Christes death and passion to our comforde,
as a medicine to our woundes, so that it maye
worke the same effect in vs, wherefore it was
geuen, namely the health and saluation of our
soules. For as it profiteth a man nothing to
haue salue, vnlesse it be well applied to the part
affected: So the death of Christ shall stande vs
in no force, vnlesse we applie it to our selues in
suche sorte, as God hath appointed. Almighty
God commonly worketh by meanes, and in
this thinge, he hath also ordeined a certaine
meane, wherby we may take fruite and profite,

to our soules health. What meane is that? For
 loth it is faith. Not an vnconstant or waue-
 ring faith: but a sure, stedfast, grounded, and
 vnsaigned faith. God sent his sonne into the
 worlde (sayeth S. John.) To what ende? that
 whosoever beleuued in him, shoulde not perishe,
 but haue life everlasting. Marke these wordes:
 that whosoever beleueth in him. Here is the
 meane, whereby we multe applye the fruites of
 Christes death vnto our deadlye wounde. Here
 is the meane, whereby we must obtaine eternall
 life,namely faith. For (as S. Paule teacheth
 in his Epistle to the Romaines.) With the hart
 man beleueth vnto rightheousnes, and with the
 mouth , confession is made vnto saluation.
 Paule being demaunded of the keper of the pri-
 son, what he shoulde do to be saued, made this
 aunswere. Beleue in the Lorde Jesus, so shalte
 thou and thine house be both saued. After the
 Euangelist had described and set forth vnto vs
 at large, the life, and the death of the Lorde Je-
 sus,in the end he concludeth with these wordes:
 These thinges are written, that we may beleue
 Jesus Christ to be the sonne of god, and through
 faith, obtaine eternall life. To conclude with
 the wordes of S. Paule, which are these: Christe
 is the ende of the lawe vnto saluation, for euery
 one that doeth beleue. By this then, you maye
 well perceiue, that the onelye meane and instru-
 ment of saluation, required of our partes, is
 faith,that is to saye, a sure trust and confidence
 in the mercies of God, wherby we perswade our
 soules,that God both hath and will forgeue our

John.3

Rom.10

Actes.16

John.20

Rom.10

The second Sermon

sinnes, that he hath accepted vs againe into his fauour, that he hath released vs from the bondes of dampnation , and received vs againe into the number of his electe people , not for our merites or desertes, but onely and solelye for the merites of Christes death and passion , who became man for our sakes , and humbled him selfe to sustaine the reproche of the Crosse , that we thereby might be saued , and made inheritours of the kingdome of heauen . This faith is required at our handes . And this if we kepe stedfastly in our heartes , there is no doubt but we shall obtaine saluation at Gods handes , as did Abraham, Isaac, and Jacob, of whom the scripture saith that they beleued , and it was imputed vnto them for righteousness . Was it imputed vnto them only? and shall it not be imputed vnto vs also? Yes , if we haue the same faith as they had, it shalbe as truely imputed vnto vs for righteousness, as it was vnto them. For it is one faith, that must sauе both vs and them , euena sure and stedfast faith in Christ Iesu , who as ye haue heard , came into the worlde for this ende, that whosoever beleued in him , shoulde not perishe, but haue life euerlasting.

But here we must take heed, that we do not haulte with God , through an unconstant and wauering faith, but that it be stonge and stedfast to our liues ende. He that wauereth (sayeth S. James) is like a waue of the sea , neither let that man thinke, that he shal obtaine any thing at Gods handes . Peter comming to Christe upon the water, because he fainted in faith , was

.15
Rom.7

John.3:

Jacob.1

Math.14

in daunger of drowning. So we, yf we begin
to wauer or doubt, it is to be feared, least we
shall sinke as Peter did, not into the water, but
into the bottomlesse pitte of hell fyre. Therefore
I saye vnto you, that we muste apprehende the
merites of Christes death and passion by faith,
and that with a stronge and stedfast faith, no-
thing doubting, but that Christe by his one ob-
lation, and once offering of him selfe vpon the
crosse, hath taken away our sinnes, and hath re-
stored vs againe into Gods fauour, so fullye and
perfectly, that no other sacrifice for sinne, shall
hereafter be requisite or nedeful in all the world.
Thus haue ye heard in fewe wordes, the meane
whereby we must apply the fruites and merites
of Christes death vnto vs, so that it may worke
the saluation of our soules, namely, a sure, sted-
fast, perfect, and grounded fayth. For as all they
whiche behelde stedfastly the brasen Serpent,
were healed and deliuered at the very sight ther-
of, from their corporall diseases, and bodylye
stinges: euен so all they whiche beholde Christe
crucified, with a true and livelye faith, shall vn-
doubtedlye be deliuered from the greeuous
woundes of the soule, be they never so deadlye or
mayne in number. Therefore dearely beloued)
if we chaunce at any time, through frailtie of
the flewe, to fall into sinne (as it can not be cho-
sen, but we must nedes fall often) and if we feele
the heauie burden thereof to presse our soules,
tormenting vs with the feare of death, hell, and
damnation, let vs then vse that meane whiche
God hath appointed in his worde, to wit, the

Num.21;
John.3

B b iiiii meane

The second Sermon of the Passion

meane of faith. Whiche is the onely instrumente
of saluation nowe left vnto vs. Let vs stedfast-
lye beholde Christ crucified, with the eyes of our
harte. Let vs onely trust to be sauued by his death
and passion, and to haue our sinnes cleane wa-
shed away, through his moste precious bloude,
that in the ende of the worlde, when he shall
come againe to iudge bothe the quicke and the
dead, he may receiue vs into his heauenly king-
dome, and place vs in the number of his elect and
chosen people, there to be partakers of that im-
mortall and euerlasting life, which he hath pur-
chased vnto vs, by vertue of his blouddy woun-
des. To him therefore, with the father and the
holy ghost, be all honour and glorie, world with-
out ende. Amen.

An Homilie of the resurrection of our Sauiour Iesu Christe.

For Easter day.



If euer at any time the greatness
or excellencie of any matter, spirituall or temporall, hath stirred vp
your mindes to geue diligent eare
(good Christian people, and wel-
beloued in our Lorde and Saui-
our Iesu Christ) I doubt not, but that I shall
haue you nowe at this present season, moste di-
ligent and redye hearers of the matter whiche
I haue at this time to open vnto you. For I
come to declare that great and moste comforta-
ble article of our Christian religion and faith,

the

the resurrection of our Lorde Jesus. So great surely is the matter of this article, and of so great waight and importaunce, that it was thought worthie to keepe our saide Sauioure still on earth. xi. daies, after he was rysen from death to life, to the confirmation and stablishement therof in the hartes of his Disciples. So that (as Luke clearely testifieth in the first chapter of the Actes of the Apostles) he was conuer-saunt with his disciples, by the space of xi. daies continually together, to the intent he would in his person, being nowe glorified, teache and instruct them whiche shoulde be the teachers of other, fully, & in moste absolute and perfect wise; the trueth of this most Christian article, whiche is the grounde and foundation of our whole religion, before he woulde ascende vp to his fa-ther into the heauens, there to receiue the glorie of his moste triumphant conquest and victorie. Assuredly, so highly comfortable is this article wour consciences, that it is euē the very locke and key of all our Christian religion and fayth. If were not true (saith the holy Apostle Paul) that Christe rose agayne: then our preaching were in bayne, your fayth whiche you haue re-tayned, were but boyde, ye were yet in the daunger of your sinnes. If Christ be not risen agayne (saith the Apostle) then are they in very euill case, and utterly periyshed, that be entred their sleepe in Christ, then are we the moste miserable of all men, which haue our hope fixed in Christ, if he be yet vnder the power of death, and as yet not restored to his blisse agayne. But nowe is:

1. Cor. 15.

he

201
The Scruton of

he rysen agayne from death (saith the Apolle Paule) to be the fyrt frutes of them that be alle feyne, to the intent to rayse them to euerlasting lyfe agayne. Yea, yf it were not true, that Chist is rysen agayne, then were it neither true, that he is ascended vp to heauen, nor that he sente downe from heauen vnto vs the holye ghost, nor that he sitteth on the right hande of his heavenly father, hauinge the rule of heauen and earth, reigning (as the Prophete saith) from Sea to Sea, nor that he shold after this worlde, be the iudge aswell of the living, as of the dead, to geue reward to the good, and iudgement to the euill.

Psal. 71

That these linkes therfore of our faith, shold all hange together in stedfast establishment and confirmation, it pleased our Sauoure not straightway to withdrawe him selfe from the bodilie presence and sight of his Disciples, but he chose out. xl. dayes, wherein he woulde declare vnto them by manyfolde and moste strong argumentes and tokenes, that he had conquered death, and that he was also truly rysen agayne to lyfe. He began (saith Luke) at Moyses and al the Prophetes, and expounded vnto them the prophesies that were written in all the Scriptures of him, to thintent to confime the truthe of his resurrection, long before spoken of, which he verified indeede, as it is declared very apparauntly and manifestly, by his oft appearance to sundry persons, at sundry tymes. Hysl he sent his Angels to the Sepulchre, whiche dyd shewe vnto certayne women the emptie grane, sauing

202
Luke. 24

Math. 18

knowing that the buriall sinnen remained there-
in. And by these signes, were these women ful-
ly instructed, that he was risen agayne, and so
did they testifie it openly. After this Jesus him
selfe appeared to Mary Magdalene, and after
that, to other certaine women, and strayght
afterwarde, he appeared to Peter, then to the
two Disciples whiche were goyng to Emaus.
He appeared to the Disciples also, as they were
gathered together for feare of the Jewes, the
dores shutte. At another time he was seene at
the Sea of Tiberias, of Peter and Thomas,
and of other Disciples when they were fishing.
He was seene of more then fyue hundred bre-
thren in the mounte of Galile, where Jesus ap-
pointed them to be by his Angell, when he said:
Behold, he shall go before you into Galile, there
shall ye see him, as he hath saide vnto you. After
this, he appeared vnto James, and last of all, he
was visiblye seene of all the Apostles, at suche
time as he was taken vp into heauen. Thus at
vndrie times he shewed him selfe, after he was
rysen againe, to confirme and stablishe this ar-
ticle. And in these reuelations, sometime he shew-
ed them his handes, his feete, and his side, and
bid them touche him, that they shoulde not take
him for a ghost or a spirite. Sometime he also
did eate with them, but euer he was talking with
them, of the everlasting kingdome of God, to
sure the trueth of his resurrection. For then
he opened theyr understanding, that they might
preueye the Scriptures, and said vnto them:
Thus it is written, & thus it behoued Christ to
suffer.

John. 20

1. Cor. 15
Luke. 24

John. 21

Actes. 1

Luke. 24

The Sermon of

suffer, and to rise from death the thirde day, and
that there shuld be preached openly in his name,
penance and remission of sinnes to all the nati-
ons of the world. Ye see (good Christian people)
howe necessary this article of our faith is, seing
it was proued of Christ him selfe , by suche eu-
ident reasons and tokenes by so longe time and
space . Howe therefore, as our Sauour was di-
ligent for our comfort and instruction to declare
it: so let vs be as readie in our beliefe , to receive
it to our comfort and instruction. As he died not
for him selfe, no moxe did he rise againe for him
selfe. He was dead (saith Saint Paule) for our
sinnes, and rose againe for our iustification. O
moste comfortable worde , euermore to be borne
in remembraunce. He dyed (sayeth he) to put a-
waye sinne, he rose againe to endowe vs with
righteousnes. His death toke awaye sinne and
malediction , his death was the raunsome of
them both. His death destroyed death, and over-
came the deuil, which had the power of death in
his subiection . His death destroyed hell , with
all the dampnation therof . Thus is death swal-
lowed vp by Christes victory, thus is hel spoiled
for euer. If any man doubt of this victorye , let
1.Cor.15 Christes glorious resurrection declare him the
thing. If death coulde not kepe Christe vnder
his dominion and power , but that he arose a-
gaine, it is manifest that his power was over-
come. If death be conquered, then must it fol-
lowe that sinne wherfore death was appoin-
ted as the wages , muste be also destroyed. If
death and sinne be vanished awaye, then is the
deuils

devils tiranny vanquished whiche had the power of death, and was the aucthour and brewer of sinne, and the ruler of hell. If Christ had the victorie of them all by the power of his death, and openly proued it, by his most victorious and valiaunt resurrection (as it was not possible by his great might, to be subdued of them) and then this true, that Christe died for our sinnes, and rose againe for our iustification: why may not we that be his members by true faith, reioice and boldly saye with the Prophete Osee, and the Apostle Paule: Where is thy darte O death? where is thy victorie O hell? Thankes be vnto God, say they, which hath geuen vs the victorie, by our Lord Christ Jesus. This mighty conquest of his resurrection, was not onely signified afore, by diuers figures of the olde testament, as by Sampson, when he slew the Lion, out of whose mouth came out sweetenes and hony, and as Dauid bare his figure, when he deliuered the lambe out of the Lions mouth, and when he ouercame and slew the great Giant Goliath, and as when Jonas was swalowed vp of the Whales mouth, and cast vp againe on lande to liue: but was also molte clearly prophesied by the Prophetes of the olde testament, and in the newe also, confyrm'd by the Apostles. He hath spoyled (saith S. Paule) rule and power, and all the dominion of our spirituall enemies. He hath made a shewe of them openly, and hath triumphed ouer them in his owne person. This is the mighty power of the Lord, whom we beleue on. By his death, hath he

Luk.14

1.Keg. 17

Jonas.3

Colless. 2

The Sermon of

he wrought for vs this victory, and by his resurrection, hath he purchased euerlasting life, and righteousness for vs. It had not bene ynough to be deliuered by his death from sinne, excepte by his resurrection, we had bene endowed with righteousness. And it shoulde not auaile vs to be deliuered from death, excepte he had risen againe, to open for vs the gates of heauen, to enter into life euerlasting. And therefore Saint Peter thanketh God the father of our Lorde Jesu Christ, for his abounding mercye, because he hath begotten vs (sayeth he) vnto a lively hope, by the resurrection of Jesus Christ from death, to enjoy an inheritance immortall, that shall never perishe, whiche is laide vp in heauen, for them that be kepte by the power of God through faith. Thus hath his resurrection wrought for vs, life and righteousness. He passed through death & hell, to the intent to put vs in good hope, that by his strength we shall do the same. He payde the ransome of sinne, that it shoulde not be laide to our charge. He destroyed the deuill and all his tirannie, and openly triumphed ouer him, and toke away from him all his captiues, and hath raised and set them with him selfe, amonges the heauenly citizins above. He died, to destroye the rule of the deuill in vs, and he arose againe, to sende downe his holye spirite to rule in our heartes, to endowe vs with perfect righteousness. Thus is it true that Dauid song: *Veritas de terra orta est, & iustitia de celis prospexit.* The trueth of Gods promise, is in earth to man declared, or from the earth, is the euerlasting veritie

1.Pet.1

Ephe.2

psal.85

veritie Gods sonne risen to life , and the true Ephe.4
 righteousness of the holye ghost looking out of Captiuam
 heauen , and is in molte liberall larges dealte duxit cap-
 upon all the worlde . Thus is glorie and praise tiuitatem .
 redounded vppwarde to God aboue , for his mer-
 cy and trueth : and thus is peace come downe Luke.2
 from heauen to men , of good & faithfull heartes .
 Thus is mercy and trueth , as Dauid wryteth , Psalm.84.
 together mette , thus is peace and righteousness
 imbracing and kissing eche other . If thou doub- Misericor-
 test of so great wealth and felicitie , that is dia et veri-
 wrought for thee O man : call to thy minde , that tas obuia-
 therefore hast thou receiued into thine owne uerunt sibi
 possession , the euerlasting veritie , our Sauour
 Iesus Christ , to confirme to thy conscience , the
 trueth of all this matter . Thou hast receyued
 him , if in true faith and repentaunce of heart ,
 thou hast receiued him : yf in purpose of amend-
 mente , thou hast receiued him for an euerla-
 sting gage or pledge of thy saluation . Thou
 hast receiued his body , which was once broken ,
 and his bloud which was spred , for the remissi-
 on of thy sinne . Thou hast receiued his bodye ,
 to haue within thee , the father , the sonne , and
 the holy ghost , for to dwell with thee , to endowe
 thee with grace , to strength thee against thine
 enemyes , and to comfort thee with their pre-
 sence . Thou hast receiued his bodye , to endowe
 thee with euerlasting righteousness , to assure
 thee of euerlasting blisse , and life of the soule .
 for with Christ by true faith , arte thou quickened
 againe (saith S. Paule) from death of Ephe.4
 time , to life of grace , and in hope translated

from

The Sermon of

from corporall and euerlastinge death , to the
euerlasting life of glory in heauen , where nowe
thy conuersation shoulde be , and thy hart and de-
sire set . Doubt not of the trueth of this matter ,
howe great and high soever these thinges be .
It becommeth God to do no little deedes , howe
impossible soever they seeme to thee . Praye to
God , that thou mayest haue faith to perceiue
this great misterie of Christes Resurrection :
that by faith thou mayest certainelye beleue
nothing to be impossible with G D . Onelye
bringe thou faith to Christes holye worde and
Sacrament . Let thy repentaunce shewe thy
faith , let thy purpose of amendment and obe-
dience of thy heart to Gods lawe , hereafter , de-
clare thy true beliefe . Endeavour thy selfe to saye
with Saint Paule , from henceforth our con-
uersation is in heauen , from whence we looke

Luke.18

Phil.4.

for a Sauiour , euен the Lorde Jesus Christ ,
whiche shall chaunge our vile bodyes , that they
maye be fashioned like to his gloriouſ bodye ,
whiche he shall do by the same power , whereby
he rose from death , and whereby he wilbe able
to subdue all thinges vnto him self . Thus (good
Christian people) forasmuche as ye haue hearde
these so great and excellent benefites of Christ-
es mightie and gloriouſ resurrection , as howe
that he hath rauisomed sinne , ouercome the
Deuill , death and hell , and hath victoriouslye
gotten the better hande of them all , to make vs
free and safe from them , and knowing that
we be by this benefite of his resurrection , ri-
ſen with him by our faith , vnto life euerla-
ſting ,

stinge ; beinge in full suertie of our hope ; that we shall haue oure bodies likewise raised againe from death , to haue them glorified in immortalitie , and ioyned to his glorious bodye , hauringe in the meane while , his holye spirite within our heartes , as a seale and pledge of our everlasting inheritance . By whose assistance we be replenished with all righteousnesse ; by whose power , we shall be able to subdue all our euill affections , rising against the pleasure of God . These thinges I saye , well considered ; let vs nowe in the rest of our life , declare our faith that we haue to this moste fruitless article , by framing our selues therewnto , in rising dayly from sinne , to righteousness and holynesse of life . For what shall it availe vs (saith Saint Peter) to be escaped and deliuered from the filthynes of the worlde , through the knowledge of the Lorde and Sauour Iesu Christe , if we be intangled againe therewith , and be ouercome againe ? Certainly it had bene better (sayeth he) never to haue knownen the waye of righteousness , then after it is knownen and receiued , to turne backewarde againe from the holye commaundement of God geuen vnto vs . For so shall the prouerbe haue place in vs , where it is sayde : The dogge is returned to his vomite againe , and the Sowe that was washed , to her wallowing in the mire againe . What a shame were it for vs , being thus so clearelye and freelye washed from our sinne , to returne to the filthynes thereof againe ? What a follye were it , thus endowed with righteousness , to lose it againe ?

2. Pet. 2

Ccc i What

The Sermon of

Ephe. 6

1 Pet. 1

What madnes were it to lose the inheritance
that we be nowe set in, for the vile and trans-
torie pleasure of sinne? And what an unkinde-
nes shoulde it be, where our Sauour Christe of
his mercye is come to vs, to dwell within vs as
our ghett, to drive him from vs, and to banishe
him violently out of our soules, and in steade of
him, in whom is all grace and vertue, to receive
the ungracious spirite of the deuill, the founder
of all naughtines and mischiefe. Howe can we
 finde in our heartes, to shewe such extreme un-
kindnes to Christ, whiche hath nowe so gentlye
called vs to mercie, and offered him selfe vnto
vs, & he nowe entred within vs? Yea howe dare
we be so bolde to renounce the presence of the fa-
ther, the sonne, and the holy Ghost? (for where
one is, there is God all whole in maiestie, toge-
ther with all his power, wisdom, and goodnes)
and feare not, I saye, the daunger and perill of
so traiterous a defiaunce and departure: Good
christian brethren and sisters advise your selues,
consider the dignitie that ye be nowe set in, let
not folly lose the thing that grace hath so preci-
ously offered and purchased, let not wilfulnesse
and blindnes, put out so great light that is now
shewed vnto you. Onely take good heartes vnto
you, and put vpon you all the armour of GOD,
that ye maye stande against your enemies, whi-
che woulde againe subdue you and bringe you
into their thaldome. Remember ye be bought
from your vaine conuersation, and that your
freedome is purchased neither with golde nor
siluer, but with the price of the precious bloud

of that most innocent lambe Jesu Christ whis
the was ordeyned to the same purpose, before the
worfde was made. But he was so declared in the
latter time of grace, for your sakes which by him
have your faith in GOD, who hath raised him
from death, and hath geuen him glory, that you
moude haue your faith and hope towarde God.
Therefore as you haue hitherto folowed the
vaine lustes of your mindes, and so displeased
God, to the daunger of your soules: So nowe
like obedient children, thus purified by faith,
geue your selues to walke that way whiche God
moueth you to, that ye may receive the ende of
your faith, the saluation of your soules. And as
ye haue geuen your bodies to unrighteousnes
to sinne after sinne: so nowe geue your selfe to
righteousnes, to be sanctified therein. If ye de-
lite in this article of your faith, that Christe is
risen againe from death to life: then folowe you
the example of his resurrection, as Saint Paul
whorteth vs, saying: As we be buried with
Christ by our Baptisme into death, so let vs day-
ly dye to sinne, mortifying and killing the euill
desires and motions therof. And as Christ was
raised vp from death by the glorie of the father:
so let vs rise to a newe life, and walke continu-
ally therein, that we may likewise, as naturall
children, haue a conuersation to moue men to
glorifie our father whiche is in heauen. If we
then be risen with Christe by our faith, to the
hope of everlasting life: let vs rise also with
Christ, after his example to a newe life, and leauie
worfde: We shall then be truely risen, if we
all

1. Pet. i

Rom. 6

Rom. 6

Math. 5

Coloss. 3

The Sermon of

Coloss;

therfor thinges that be heauenly, if we haue our
 assertion vpon thinges that be aboue, and not
 vntinges that be on the earth. If we desire to
 knowe what these earthly thinges be, which ye
 wold put of, and what be the heauenly thinges
 aboue, that ye shoulde seeke and ensue: Saint
 Paule in the Epistle to the Colossians declareth,
 when he exhorteth vs thus: Mortifie your earth-
 ly members and olde affections of sinne, as for-
 nication, uncleannessesse, unnaturl lust, euill con-
 cupiscke, and euetousnes, whiche is worship-
 ping of Idols, for whiche thinges the wrath of
 God is wont to fall on the children of vnbelieve,
 in which thinges once ye walked, when ye liued
 in them. But nowe put ye also away from you,
 wrath, fiercenesse, malicioussesse, cursed spea-
 king, fylthie speaking out of your mouthes. Iye
 not one to another, that the olde man with his
 workes be put off, and the newe put on. These
 be the earthly thinges which Saint Paule mo-
 ueth you to caste from you, and to plucke your
 hartes from them: for in folowing these, ye de-
 clare your selues earthly and woldely. These be
 the fruites of the earthly Adam. These shold ye
 dayly kill, by good diligence, in withstandinge
 the desyres of them, that ye might rise to righ-
 teousnes. Let your affection from henceforth
 be set on heauenly thinges, sive and searche
 mercie, kindenes, mekenes, pacience, for bearing
 one another, and for geuing one another. If any
 man haue any quarell to another, as Christ for-
 gaue you, even so do ye. If these and such other
 heauenly vertues ye ensue in the residue of your
 life,

life, ye shall shewe playnely that ye be risen with Christe, and that ye be the heauenly children of your Father in heauen, from whom, as from the geuer, commeth these graces and gyftes. Ye shall proue by this maner, that your conuersation is in heauen, where youre hope is: and not on earth, folowing the beastly appetites of the slephe. Ye muste consider that ye be therfore cleasid and renewed, that ye shoulde from henceforth serue God in holynes and righteousness all the daies of your lyues, that ye may reigne with him in euerlasting lyfe. If ye refuse so greate grace whereto ye be called, what other thing do ye, then heape to your damnation more and more, and so prouoke God to cast his displeasure vnto you, and to reuenge this mockage of his holy Sacramentes, in so great abusing of them? Applie your selues (good frendes) to liue in Christ, that Christ may still liue in you, whose fauour & assistance if ye haue, then haue ye euerlasting life alredy within you, then can nothing hurt you. Whatsoeuer is hitherto done and committed, Christ ye see hath offred you pardon, and dearely receiued you to his fauoure againe, in full suertie wherof, ye haue him nowe inhabiting and dwelling within you. Only shewe your selues thankefull in your lyues, determine with your selues to refuse and auoyde all suche thinges in your conuersations, as shoulde offend his eynes of mercy. Endeavour your selues that way to rysle by againe, which way ye fell into the well wypyt of sinne. If by your tongue ye haue offended, nowe thereby rysle againe and glorifie God ther-

Jacob.

Philip.

Luke.

John. s

Coloss.

The Sermon of

therwith, accustome it to laude and prayse the name of God, as ye haue therwith dishonored it. And as you haue hurte the name of your neighbour, or other waies hindered him, so nowe entende to restore it to him againe. For without Restitution restitution, God accepteth not your confession, nor yet your repentaunce. It is not enough to forsake euill, except ye sette your courage to do good. By what occasion soever you haue offended, turne nowe the occasion to the honouring of God and profyte of your neighbour. Trueth it is that sinne is strong, and affections vnrule. Harde it is to subdue and resist our nature, so corrupt and leauened with the soure bytternesse of the poyson, whiche we receiued by the inheritaunce of our olde father Adam. But yet take good courage, saith our Sauour Christ, for I haue ouercome the world, and all other enemies for you. Sinne shall not haue power ouer you, for ye be nowe vnder grace, saith Saint Paule. Though your power be weake, yet Christ is risen againe to strength you in your battaile, his holy spirite shal helpe your infirmities. In trus of his mercie, take you in hande to purge this olde leauen of sinne that corrupteth and soureth the sweetenesse of your lyfe before God, that ye maye be as newe and frewe dowe, boyde of all soure leauen of wickednes, so shal ye shewe your selues to be sweete breade to God, that he maye haue his delight in you. I say kill and offer you vp the worldely and earthlye affections of your bodies. For Christ our Easter Lambe is offred vp for vs, to slea the power of synne, to deluyer vs from

Psalm. 36

Math. 6

Rom. 6

Rom. 8

1. Cor. 5

from the daunger therof, and to geue vs example
to die to sinne in our life. As the Jewes did eate
their Easter Lambe, and kept their feast, in reme-
mbrance of their deliueraunce out of Egipt: Eu-
er so let vs kepe our Easter feast, in the thankful re-
membrance of Christes benefites, which he hath
plentifully wrought for vs, by his resurrection
and passing to his father, wherby we be deliue-
red from the captiuitie and thralldome of all our
enemis. Let vs in like maner passe ouer the af-
fections of our old conuersation, that we may be
deliuered from the bondage therof, and rise with
Christ. The Jewes kept their feast, in abstaining
from leauened bread, by the space of seuen daies.
Let vs Christen folke kepe our holy day in spi-
rituall maner, that is, in abstayning not from ma-
teriall leauened bread: but from the olde leuen of
sinne, the leuen of maliciousnes and wickednes.
Let vs cast from vs the leuen of corrupt doctrine
that will infect our soules. Let vs kepe our feast
the whole tearme of our life, with eating the
breade of purenes, of godly life, and trueth of
Christes doctrine. Thus shall we declare that
Christes gifts and graces haue their effect in vs,
and that we haue the right beliefe and know-
ledge of his holy resurrection: where truely if
we applie our faith to the vertue therof, and in
our life conforme vs to the example and signifi-
cation meant therby, we shalbe sure to rise here-
after to everlasting glorie, by the goodnes and
mercy of our lord Jesus christ, to whom with the
father and the holy ghosle, be all glorie, thankes
giving, and prayse, *In infinita, seculorum secula. Amen.*

Exod. 12

An Homilie of the vvorthe recey-
ving and reverent esteeming of the
Sacrament, of the bodie and
bloud of Christ.



The great loue of our Saviour Christe towardes mankinde (good Christian people) doeth not only appere in that deare bought benefit of our redemp-
tion & saluation, by his death and passion: but also in that he so kindelye prouided, that the same moste mer-
cyfull woork might be hadde in continuall re-
membraunce, to take some place in vs, and not be frustrate of his ende and purpose. For as ten-
der parentes are not content to procure for their
children costly possessions and liuelood, but take
order that the same maye be conserued and come
to their vse: So our Lord and Saviour thought
it not sufficient to purchase for vs his fathers
fauoure againe (which is that deepe fountaine
of all goodnes, and eternall life) but also inuen-
ted the wayes, moste wisely, wherby they might
redounde to our commoditie and profite. Amon-
gest the whiche meanes, is the publique Cele-
bration of the memorie of his precious death,
at the Lordes table. Whiche although it seeme
of small vertue to some, yet being rightlye done
by the faithfull, it doeth not onely helpe their
weaknes (who be by their poisoned nature redi-
er to remember iurries, then benefites) but
strengthneth and comforteth their inward man
with peace and gladnesse, and maketh them
thankfull to their redemer, with diligent care

of godly conuersation. And as of olde time God decreed his wonderous benefites of the deliuerance of his people to be kepte in memorie by the eating of the Passouer, with his rites and ceremonies. So our loving Sauiour hath or dyned and established the remembraunce of his great mercy expressed in his passion, in the institution of his heauenly supper, where euery one of vs must be ghesles and not gasers, eaters and not lokers, feeding our selues, and not hyppinge other to feede for vs, that we maye lyue by our owne meate, and not peryshe for hunger whyles others deuour al. To this his commaundement wiceth vs, saying: Do ye thus, drinke ye all of this. To this his promise enticeth vs: This is my body which is geuen for you, this is my blud which is shedde for you. So then as of necessitie we must be our selues partakers of this table, & not beholders of other: So we must addresse our selues to frequent the same in reuerent and due maner, least as phisiche prouided for the body, being misused, more hurteth then profiteth: so this comfortable medicinе of the soule vndecently receiued, tende to our greater harme and sorrowe. And Saint Paule sayeth: He that eateth and drinketh unworthily, eateth and drinketh his owne damnation. Wherefore that it be not inde to vs, as it was to the ghest of that greate supper: friend, howe camest thou in, not hauing the mariage garment: and that we maye fruite fully vse Saint Pauls councell: Lette a man moue him selfe, and so eate of that breade and drinke of that cuppe. We must certainly knowe that:

Exod.12

Math.26
1.Cor.11Luke.22
1.Cor.11
Math.26

1.Cor.11

Math.22

1.Cor.11

202 The first part of the Sermon

that thre thinges be requisite in him whiche
woulde seemely as becommeth such high mister-
ties, resort to the Lordes table. That is: firste a
right and a worthy estimation and understand-
ing of this misterie. Secondly, to come in a
sure faith. And thirdly to haue newenesse or
purenesse of life to succeede the receiuing the
same. But before all other thinges, this we must
be sure of specially, that this Supper be in such
wise done and ministred, as our Lorde and Sa-
uiour did, and commaunded to be done, as his
holy Apostles vised it, and the good fathers in the
primatiue Churche frequented it. ffor (as that
worthy man Saint Ambrose saith) he is unwor-
thy of the Lord, that otherwayes doth celebrate
that misterie, then it was deliuered by him.
Neither can he be devout, that otherwaies doth
presume then it was geuen by the aucthour. We
must then take heed least of the memorie, it be
made a sacrifice, least of a communion, it be made
a priuate eating, least of two partes, we haue
but one, least applying it for the dead, we lose the
fruite that be aliue. Let vs rather in these mat-
ters folowe the aduice of Ciprian in the like ca-
ses, that is, cleave faste to the firste beginning,
holde faste the Lordes tradition, do that in the
Lordes commemoration, which he him selfe did,
he him selfe commaunded, and his Apostles con-
firmed. This caution or foresight yf we vse,
then may we see to those thinges that be requi-
site in the worthy receiver, wheroft this was the
firste, that we haue a right understanding of
the thing it selfe. As concerning whiche thing,
this

this we may assuredly perswade our selues, that the ignorant manne can neither worthylye
esteem, nor effectuallye use those maruelous
graces and benefites offered & exhibited in that
Supper: but eyther will lightlye regarde them,
to no small offence, or utterlye contempne them
to his bitter destruction. So that by his negli-
gence he deserueth the plagues of G D D to fall
upon him, and by contempte he deserueth euer-
lasting perdition. To auoide then thse harmes,
Prov. 23.
heare the aduice of the wise man, who willeth the
when thou sittest at an earthlye kinges table, to
take diligent heede what thinges are set before
thee: So now much more at the king of kinges
table, thou must carefullye searche and knowe
what dainties are prouided for thy soule, whi-
ther thou art come not to feede thy sensis and
belly to corruption, but thy inwarde man to im-
mortalite and life, not to consider the earthlye
creatures whiche thou seest, but the heavenlye
graces which thy faith beholdeth. For this ta-
ble is not (saith Chrysostom) for chattering Tayes,
but for Egles, who flee thither where the dead
bodie lieth. And if this aduertisement of man
can not perswade vs to resort to the Lordes Ta-
ble with vnderstanding: see the councell of God
in the like matter, who charged his people to
teache their posteritie, not only the rites and ce-
remonies of his Passouer, but the cause and end
thereof. Whence we may learne, that both more
perfect knowledge is required at this time at
our handes, and that the ignorant can not with
soule and profite exercise himselfe in the Lordes

The first part of the Sermon

1. Cor. 11



Sacraments. But to come nigher to the matter. Saint Paul blaming the Corinthians for the prophaning of the Lordes Supper, concludeth, that ignorance both of the thing it selfe, and the signification therof, was the cause of their abuse, for they came thither vnreverently, not discerning the Lords bodie. Ought not we then by the monition of the wise man, by the wisedome of God, by the fearefull example of the Corinthians, to take aduised heede that we thrust not our selues to this Table, with rude and vnreverent ignorance, the smart wherof Christes Churche hath rued and lamented these many daies and yeres? For what hath bene the cause of the ruine of Goddes religion, but the ignorance hereof? What hath ben the cause of this grosse Idolatrie, but the ignorance hereof? What hath ben the cause of this mummish masling, but the ignorance hereof? Yea what hath ben, & what is at this day the cause of this want of loue and charitie, but the ignorance hereof? Lette vs therefore so trauyale to understand the Lordes Supper, that we be no cause of the decaye of Gods worshippe, of no Idolatrie, of no dumme massing, of no hate and malice, so maye we the boldier haue access to thither to our comfort. Neither nede we to thinke that suche exact knowledge is required of every man, that he be able to discusse all highe poyntes in the doctrine therof. But this muche he must be sure to holde, that in the Supper of the Lord ther is no vaine ceremonie, no bare signe, no vntrue figure of a thinge absent: But (as the Scripture saith)

1. Cor. 11



Math. 26

the

the table of the Lord, the bread and cuppe of the
Lord, the memorie of Christ, the anunitiation
of his death, yea the Comunion of the body and
bloud of the Lord, in a maruelous incorporati-^{1. Cor. 10}
on, which by the operation of the holy Ghost (the
very bosome of our coniunction with Christ) is
through faith wrought in the soules of the faith-
full, whereby not onely their soules liue to eter-
nall life, but they surely truste to winne to their
bodies a resurrection to immortalitie. The true
understanding of this fruitio and vniōn, which
is the body and the heade betwixt the true be-
luers and Christ: the aunciente Catholique
fathers, both perceiving them selues, and com-
mending to their people, were not afraide to call
this Supper, some of them, the salue of immor-
talitie; and soueraigne preseruatiue against
death, other, a deificall Communion, other, the
weetnes of our Sauior, the pledge of eter-
nall health, the defence of faith, the hope of the
resurrection, other, the foode of immortalitie, the
healthful grace, and the conseruatorie to euerla-
sting life. All which sayinges, both of the holye
scripture & godly men, truely attributed to this
celestiall banquet and feast; if we would often cal-
le in minde. O howe would they inflame our hear-
tes to desire the participation of these misteries,
and ostentyness to couet after this breafe, con-
tinually to thurst for this foode? Not as specially
regarding the terrene & earthly creatures which
remaine: but alwaies holdinge faste and clea-
ning by faith to the rocke whence we may sucke
the sweetenes of euerlasting saluation: And to
Irene. II.4
capit. 34
Ignat. Epist.
ad Ephe.
Dionisi
Origen.
Optat.
Cypriā de
cōēna Do.
Athana. de
pecca. in
spiritu
sancto.
hoc

202
The first part of the Sermon

be b̄eſe, thus much more the faythfull ſee, heare
and knowe, the fauourable merites of God ſea-
led, the ſatisfaction by Chriſt towardes vs con-
firmed, and the remiſſion of synne ſtabliſhed.
Here they may feele wrought the tranquilitie of
conſcience, the increase of fayth, the ſtrength-
ning of hope, the large ſpreading abrode of bro-
therly kindnes, with many other ſundry graces
of God. The taste whereof they can not attayne
vnto, who be drowned in the depe durtie lake of
blindnes and ignorance. From the whiche (O
beloued) washe your ſelues with the liuing wa-
ters of Gods woerde, whence you may perceiue
and knowe, both the ſpirituall foode of this cof-
fy ſupper, and the happy truſtinges and effectes
that the ſame doth bring with it.

Nowe it foloweth to haue with this know-
ledge a ſure and conſtant faith, not only that the
death of Chriſt is auayleable for the redempcion
of al the world, for the remiſſion of ſinnes, and re-
concilation with God the Father: but also that
he hath made vpon his crosse a full and ſuffici-
ent ſacrifice for thee, a perfect clenſing of thy
ſynnes, ſo that thou acknowledgēſt no other
ſaviour, redeemer, mediatour, aduocate, in-
ceſſour, but Chriſt onely, and that thou maileſt ſay
with the Apoſtle, that he loued thee, and gaue
him ſelue for thee. For this is to ſtricke ſaſte to
Chriſtes promiſe made in his iſtitutio, to make
Chriſt thine owne, and to applicate his merites
vnto thy ſelue. Herein thou needeſt no other mans
helpe, no other ſacrifice or oblation, no ſacri-
fyng priest, no masse, no meanes eſtabliſhed by
mans

man's iuention. That faith is a necessarie instrument in all these holy ceremonies, we maye thus assure our selues, for that as Saint Paule saith, without faith it is vnpossible to please God. When a great number of the Israelites were ouerthrown in the wildernes, Moyses, Aaron, and Phinees, did eat Manna, and pleased God, for that they vnderstode (saith Saint Augustine) the visible meate spiritually. In Ioas. ritually they hungred it, spiritually they tasted it, that they myghte be spiritually satisfied. And truely, as the bodilie meate can not feede the outward man, unlesse it be let into a stomacke to be digested, whiche is healthsome and sounde: No more can thy inward man be fedde, except his meate be receyued into his soule and hart, sounde and whole in fayth. Therfore (saith Cyprian) when we do these thinges, we neede De coena not to whet our teeth: but with sincere fayth Domini, we breake and deuide that holye breade. It is well knownen, that the meate we seeke for in this Supper, is spirituall foode, the nourishment of our soule, a heauenly refection, and not earthly, an vnvisible meate, and not bodilie, a ghostly substance, and not carnall, so that to thinke that without fayth we maye enioye the eating and drinking thereof, or that that is the fruition of it, is but to dreame a grosse carnall creding, basely obiecting and binding our selues to the elementes and creatures: Wheras by the aduice of the Counsell of Nicene, we ought Cœciliūm, to lift vp our mindes by faith, and leauing these Nicen inferior and earthly thinges, there seeke is wherethe Sunne of rightheousnes euer shineth.

Euf. Emis. Take then this Lesson (O thou that art des-
Sermo. de rous of this Table) of Emissenus a godly father,
Eucharist, that when thou goest vp to the reuerent Com-
munion, to be satisfied with spirituall meates,
thou loke vp with fayth vpon the holy body and
bloud of thy God, thou maruell with reverence,
thou touche it with thy mynde, thou receyue it
with the hande of thy harte, and thou take it
fully with thy inwarde man.

Thus we see (beloued) that resorting to this
table, we must plucke vp all the rootes of infide-
litie, all distrust in Goddes promises, we must
make our selues lyuyng members of Christes
body. For the vnbeleuers and faythlesse, can not
feede vpon that precious bodye, where as the
faythfull haue theyn lyfe, their abyding in him,
their vnioun, and as it were, their incorporation
with him. Wherefore let vs proue and trye
our selues vnsaignedlye, without flattering
our selues, whether we be plantes of that fruit-
full Olive, liuing braunches of the true vine,
members in deede of Christes mysticall bodye,
whether God hath purified our hartes by fayth,
to the sincere acknowledging of his Gospell,
and embrasing of his mercies in Christe Iesu,
that so at this his table, we receyue not onely
the outwarde Sacrament, but the spirituall
thing also, not the figure, but the trueth, not
the shadowe only, but the body, not to death, but
to life, not to destruction, but to saluation: which
God graunt vs to do, through the merites of our
Lorde and Sauour, to whom be all honour and
glorie for euer. Amen.

The second part of the Homilie, of the 203
worthie receiving and reverent este
mating of the Sacrament of the
body and bloud of Christ.



At the Homilie of late rehearsed
unto you, ye haue hard (good peo-
ple) why it pleased our Sauior
Christ to institute that heavenly
memorie of his death and pass-
ion, and that euery one of vs
right to celebrate the same at his table, in our
owne persons, and not by other. You haue
arde also with what estimation and know-
ledge of so high misteries, we ought to resorte
thither. You haue heard with what constant
faith we shoulde clothe and decke our selues, that
we might be fit and decent partakers of that ce-
lestiall foode.

Nowe foloweth the thirde thing necessarye
in him that woulde not eate of this breade,
nor drinke of this cuppe unworthyly, whiche is
newenesse of life, and godlynes of conuersation.
For newenesse of life, as fruites of faith, are re-
quired in the partaker of this Table. We maye
learne by the eating of the typicall lambe, wher-
unto no man was admitted, but he that was a
Iewe, that was circumcised, that was before
sanctified. Yea, Saint Paule testifieth, that al-
though the people were partakers of the Sa-
cramentes under Moyses, yet for that some of
them were still worshippers of Images, whore-
mongers, tempters of Christ, murmurers, and
contyning after euill thinges! God ouerthrew
them.

Dod i those

The second part of the Sermon

those in the wildernes, and that for our example, that is, that we Christians woulde take heede we resorte vnto our Sacramentes with holynes of lyfe, not trusting in the outward receiuing of them, and infected with corrupt and uncharitable maners. For this sentence of GOD muste alwaies be iustified: I will haue mercie and not sacrifice. Wherefore (saith DeBaptis. Basile) it behoueth him that commeth to the li. i. Cap. 3. body and bloud of Christ in commemoration of him that died and rose agayne, not onely to be pure from all sylthines of the fleshe and spirite, least he eate and drinke to his condempnation but also to shew out evidently, a memorie of him that died and rose againe for vs, in this pointe, that he be mortified to sinne and the worlde, to liue nome to God in Christ Jesu our Lorde. So then we must shewe outwarde testimonie in following the signification of Christes death, amongest the which, this is not esteemed least, to render thankes to almighty God for all his benefites, briesly comprised in the death, passion, and resurrection of his dearely beloued sonne. The whiche thing, because we ought chiefly at this table to solemnize, the godlye fathers named it Eucharistie, that is thankes geuing. As ye they shoulde haue saide: Nowe abone all other times ye ought to laude and prayse God. Some may ye beholde the matter, the cause, the beginning and the ende of all thankes geuing. Nowe if ye slacke, ye shewe your selues most unthankfull, and that no other benefite can ever stirre you to thanke God, who so little regarde here so many.

many, so wondersfull, and so profitable benefites. Seeing then that the name and thing it selfe doth monthe vs of thankes, let vs (as S. paule saith) offer alwaies to God, the hoste or sacrifice of prayse by Christ, that is the fruite of the lippes whiche confesse his name. For as David singeth: He that offereth to God thankes and prayse, honoureth him. But howe fewe be there of thankefull persons, in comparison to the unthankfull? Lo ten lepers in the Gospell were healed, and but one onely returned to geue thankes for his health. Yea happy it were, yf among xl. Communicantes, we coulde see two unfaignedly to geue thankes. So unkinde we be, so oblivious we be, so proude beggers we be, that partly we care not for our owne commodite, partly we knowe not our duetie to God, and chiefly we will not confess all that we receiuue. Yea, and yf we be forced by Gods power to do it: yet we handle it so coldeley, so dryly, that our lippes praise him, but our hartes dispraise him, our tongues blesse him, but our lyfe curseth him, our wordes worship him, but our workes dishonour him. O let vs therefore learne to geue God here thankes aryght, and so to agnise his exceeding graces powred vpon vs, that they being shutte vp in the treasure house of our hart, may in due time and season in our life and conuersation, appeare to the glorifying of his holye name. Furthermore, for newenesse of lyfe, it is to be noted, that Saint paule writheth: that we being many, are one bread and one bodie. For all be partakers of one

D d d i s bread.

Hebr. xij

Pla. 50

Luk. 17

204

The second part of the Sermon

bread. Declaring thereby, not onely our communion with Christ, but that unitie also, wherin they that eate at this Table, shoulde be knit together. For by discention, bayneglorie, ambition, strife, enuying, contempt, hatred or malice, they shoulde not be discuered: but so ioyned by the bonde of loue, in one misticall bodie, as the cornes of that bread in one lofe. In respect of whiche strayte knotte of charitie, the true Christians in the tender tyme of Christes Churche, called this supper loue. As yf they shoulde saye, none ought to sit downe there, that were out of loue and charitie, who boze grudge and vengeance in his harte, who also did not professe his kinde affection by some charitable reliefe for some part of the congregation. And this was their practise. O heauenly bankette then so vsed. O godly gestes, who so esteemed this feast. But O wretched creatures, that we be at these daies, who be without reconciliation of our brethren whom we haue offended, without satisfying them whom we haue caused to fall, without any kinde thought or compassion towarde them whom we might easilie reliev, without any conscience of slaunder, disdaine, misreporte, devision, rancour, or inwardre btyternes. Yea, beynge accombred with the cloaked hatred of Caine, with the longe couered malice of Esau, with the dissembled falsehood of Iob: dare ye presume to come vp to these sacred and fearefull misteries? O man, whither rushest thou vnauidisedly? It is a table of peace, and thou art ready to fight. It is a table of singleness

Gene. 4

Gen. 27

2. Chap. 3

nes, and thou art imagining mischiefe. It is a
table of quietnes; and thou art gauen to debate;
It is a table of pitie, and thou art unmercifull.
Dost thou neither feare God the maker of this
fast? nor reverence his Christ, the refection and
meate? nor regardest his spouse his beloued
gospell? nor weighest thine owne conscience whi-
ch is sometime thine inwarde accuser? Where-
fore (O man) tender thine owne saluation, ex-
amine and trye thy good will and loue towardes
the chyldren of God, the members of Christe, the
heires of the heauenly heritage: yea, towardes
the ymage of God, the excellent creature thine
owne soule. If thou haue offended, nowe be re-
conciled. If thou hast caused anye to stumble in
the way of God, nowe set them vp agayne. If
thou haue disquieted thy brother, nowe pacifie
him. If thou haue wronged hym, nowe relieve
him. If thou haue defrauded him, nowe restore
to him. If thou haue nourished spise, nowe em-
brace frenndship. If thou haue fostred hatred and
mallice, nowe openly shewe thy loue and chari-
tie, yea be prest and redye to procure thy neygh-
bours health of soule, wealth, commoditie and
pleasure, as thyne owne. Deserue not the hea-
vie & dreadfull burden of Gods displeasure, for
thyne euill will towardes thy neighbour, so un-
mercifulllye to approche to this table of the Lord. Chriso. ad
last of all, as there is here the misterie of peace, pop. anti-
and the Sacrament of Christian societie, wher- Ho. 60
by we understande what sincere loue ought to
be betwixt the true communicantes: So here
be the tokenes of purenesse and innocencie of

The second part of the Sermon

In Leuiti.
Cap.23.
Hom.14.
Luke.17.

1 Cor.12.

*Paulus ad
Corinthus
ad popu.
Ant. Ho. 6*

life; wherby we may perceiue that we ought to purge out some soule from all vnclemnes, iniquite and wickednes, least when we receiue the misteall bread (as Origine sayeth) we eate it in an vncleane place, that is, in a soule defiled and polluted with sinne. In Moyses lawe, the man that did eate of the sacrifice of thankesgiving, with his vnclemnes vpon him, shoulde be destroyed from his people. And shall we thinke that the wicked and sinfull person shalbe excusable at the table of the Lord? We both reade in Saint Paule, that the Church at Corinth was stourged of the Lorde, for misusing the Lordes Supper, and we maye plainely see Christes Church, these many yeres miserably vexed and oppressed, for the horrible prophanation of the same. Wherefore, let vs all vniuersall and singuler beholde our owne maners and lynes, to amende them. Yea, nowe at the least, let vs call our selues to an accompt, that it may greeue vs of our former euill conuersation, that we maye hate sinne, that we may sorrowe and mourne for our offences, that we maye with teares powre them out before God, that we maye with sure trust desire and craue the salue of his mercy, bought and purchased with the bloud of his dearely beloued sonne Jesus Christ, to heale our deadly woundes withall. For surelye, if we do not with earnest repentaunce, cleane the filthe stomache of our soule, it must needes come to passe, that as holsome meate receyued into a rawe stomache, corrupteth and marreth all, and is the cause of further sicknes; so shall we eate

his healthsome bread, and drinke this cuppe, to
 our eternall destruction. Thus we haue not o-
 ther, must thoroughly examine, and not lightlye
 loke ouer our selues, not other men, our owne
 conscience, not other mens lues, whiche we
 ought to do uprightly, trulye, and with iust con-
 cussion! O (sayeth Chrysostome) let no Judas Ad popul.
 reioce to this table, let no couetous person ap- Ant. Ho. 6.
 poche: If any be a Disciple, let him be present.
 for Christ saith: With my Disciples I make my path. 26
 passeouer. Why cried the Deacon in the prima-
 tie Church, if any be holy, let him drame here:
 Why did they celebrat these misteries, the quicke
 dore being shut? Why were the publique peni-
 tentes and learners in religion, commaunded
 at this time to awoide? Was it not because this
 table receiued no vnholie, vncleane, or sinnefull
 gestes? Wherefore, if seruauntes dare not pre-
 sume to an earthfull masters table, whom they
 haue offended: let vs take heede we come not
 with our sinnes vneramined, into this presence
 of our Lorde & iudger: If they be worthie blame
 which kisse the Princes hand with a filthy and
 vncleane mouth: shalt thou be blamelesse which
 with a filthie stinking soule, full of couetous-
 ness, fornication, dronkennes, pride, full of wret-
 ched cogitations and thoughtes, doeth breath-
 eth iniquitie and vnclemesse on the breade and Epilog.
 cuppe of the Lorde. Thus haue you hearde
 howe you shoulde come reverently and decent-
 ly to the Table of the Lord, having the know-
 ledge out of his worde, of the thing it selfe, and
 the fruites therof, bringing a true and constant
 Dd iiiii faith,

The second part of the Sermon

faith, the roote and welspring of all newnes of
life; as well in praysing God, louing our neighbour,
as purgung our owne conscience from syll-
thines. So that neyther the ignorance of the
thinges, shall cause vs to contempne it, nor un-
faithfulness make vs boide of fruite, nor sinne
and iniquitie procure vs gods plagues: but shall
by faith, in knowledge and amendment of lyfe
in faith, be here so united to Chрист our head in
his misteries, to our conforte, that after we shal
haue full fruition of him in deede, to our euerla-
sting ioye and eternall life, to the which he bring
vs, that died for vs, and redemed vs, Iesus Chirst
the righteous; to whom with the father and the
holy ghost, one true and eternal God, be al praise
honour and dominion for ever. Amen.

An Homilie concerning the comming downe of the holy Ghost, and the ma- nyfolde giftes of the same

For Whitsunday.



Efore vve come to the declara-
tion of the great and many-
folde giftes of the holye Ghost,
wherewith the Churche of God
hath bene esiermore replestisched:
it shall first be needefull, briefelye
to expounde vnto you, whereof this feaste of
Pentecoste or Whitsontide had his firsle be-
ginning. You shall therefore understande, that
the feaste of Pentecoste, was alwaies kept the
fiftie

fiftie daye after Easter, a greate and solemne
feaste among the Jewes, wherein they didde
celebratre the memoriall of their deliueraunce
out of Egypce, and also the memoriall of the
publishing of the lawe, whiche was geuen vn-
to them in the mount Sinai, vpon that day.
It was systreordeined, and commaunded to
be kept holye, not by any mortall man, but by
the mouth of the Lorde him selfe, as we reade in
Leuiticus. 23. and Deuter. 16. The place ap-
pointed for the obseruation thereof, was Jerusa-
lem, where was greate recourse of people from
all partes of the worlde, as may well appeare
in the seconde Chapter of the Actes, wherein
mention is made of Parthians, Medes, Elami-
tes, inhabitours of Mesopotamia, inhabitours
of Iewry, Capadoccia, Pontus, Asia, Phrigia,
Pamphilia, and diuers other such places, wher-
by we may also partly gather, what great and
royall solemnite was commonly vsed in that
feaste. Nowe as this was geuen in comman-
dement to the Jewes in the olde lawe, so did
our Sauour Christe, as it were, confirme the
same in the time of the Gospell, ordayning af-
ter a sorte, a newe Pentecost for his Disciples,
namely when he sent downe the holy ghost visi-
bly, in fourme of clouen tongues lyke fire, and
gave them power to speake in suche sorte, that
nyny one might heare them, and also under-
stande them in his owne language. Whiche mi-
tacle, that it might be had in perpetuall remem-
brance, the Churche hath thought good, to so-
lemnize and kepe holy this day, commonly cal-
Actes. 2
led

The first part of the Sermon

led Whitunday. And here is to be noted; that as the lawe was geuen to the Jewes in the mounte Sinai, the fiftie daye after Easter: so was the preaching of the Gospell, through the mightie power of the holy ghost, geuen to the Apostles in the mount Sion, the fiftie day after Easter. And hereof this feast hath his name to be called Pentecost, euен of the number of the daies. For (as S. Luke writeth in the Actes of the Apostles:) When fiftie daies were come to an ende, the Disciples being all together with one accorde in one place, the holy ghost came so bvely among them, and sat vpon eche of them, like as it had ben clouen tongues of fyre. Which thing was vndoubtedly done, to teache the Apostles and all other men, that it is he whiche geueth eloquence and vtterauice in preaching the Gospell, that it is he whiche openeth the mouth to declare the mightie workes of God, that it is he which engendreth a burning zeale towardes Gods worde, and geueth all men a tongue, yea a fierie tongue, so that they maye boldly and cherefuly professe the trueth in the face of the whole worlde, as Esay was indued with this spirit. The Lorde (saieth Esay) gaue me a leavened and a shilfull tongue, so that I might know to rayse vp them that are fallen with the word.

Clay.50

Psal.50 The Prophet Dauid crieth to haue this gift, saying: Open thou my lippes, O Lord, and my mouth shall shewe forth thy prayse. For our Sauour Christ also in the Gospell saith to his Disciples: It is not you that speake, but the spirite of your father whiche is within you. All which

whiche testimonies of holy scripture, do suffici-
ently declare, that the misterie in the tongues,
betokeneth the preaching of the Gospell, and
the open confession of the Christian faith, in all
them that are possessed with the holy ghost. So
math.10
that if any man be a dombe Christian, not pro-
fessing his faith openly, but cloking and colou-
ting him selfe for feare of daunger in tyme to
come, he geneth men occasion, iustly and with
good conscience to doubt, least he haue not the
grace of the holy ghost within him, because he
is tongtied, and dothe not speake. Thus then
haue ye harde the first institution of this feaste
of Pentecost or whitsuntide, aswell in the olde
lawe among the Jewes, as also in the time of
the Gospell among the Christians.

Nowe let vs consider what the holy ghost is,
and howe consequently he worketh his miracu-
lous woxes towards mankind. The holy ghost
is a spirituall and diuine substance, the thirde
person in the deitie, distinct from the father and
the sonne, and yet proceeding from them bothe.
Which thing to be true, both the Crede of Atha-
nafus beareth witnesse, and may be also easilie
proved by moste plaine testimonies of Goddes
holy worde.

When Christ was baptised of Iohn in the
ryuer Jordan, we reade that the holye ghost
came downe in fourme of a doue, and that the
father thondred from heauen, saying: This is
my deare and welbeloued sonne, in whom I am
well pleased. Where note, three diuers and di-
funde persons; the father, the sonne and the
math.3
holye

The first part of the Sermon

holy Ghost, whiche all notwithstanding are not
three Goddes, but one God. Likewise, when
Christe did firste institute and ordaine the Sa-
crament of Baptisme, he sent his Disciples in-
to the whole worlde, willing them to baptise all
nations, in the name of the father, the sonne,
and the holye Ghost. And in another place he
Mat. 28.
saith: I will pray vnto my father, and he shall
geue you another comforter. Againe, when
John. 24.
the comforter shall come whom I will sende
from my father. &c. These and suche other places
John. 25.
of the Newe Testament, do so plainelye and
evidently confirme the distinction of the holye
ghost, from the other persons in the Trinitie:
that no man possiblye doubteth thereof, unlesse he
will blasphem the everlasting trueth of Gods
worlde. As for his proper nature and substance,
it is altogether one with God the father, and
God the sonne, that is to say, spirituall, eternall,
vncreated, incomprehensible, almighty, to be
shorte, he is euene God and Lorde everlasting.
Therefore he is called the spirite of the father,
therefore he is saide to proceede from the fa-
ther and the Sonne, and therefore he was
equallye ioyned with them in the commission
that the Apostles had to baptise all nations.
But that this maye appeare more sensiblye to
the eyes of all men, it shalbe requisite to come
to the other part, namely to the wonderfull and
heauenlye workes of the holye ghoste, whiche
plainely declare vnto the world his mighty and
divine power.

fol. 100
firste it is euident, that he did wonderfulllye
gouerne

Ende

gmarke and direct the hartes of the Patriarkes
and Prophetes in olde time, illuminating their
mynedes with the knowldege of the true Messi-
as, and gowing them vterauice to prophelic
of thinges that shoulde come to passe long tyme
after. Soz as Saint Peter witnesseth, the pro-
phelic came not in olde time by the will of man:
But the holy men of God, spake as they were
moued inwardlye by the holye ghost. And of
Zacharie the high priest, it is saide in the Gos-
pell, that he being full of the holye ghost, prophe-
cied and praysed God. So did also Simeon,
Anna, Mary, and diuers other, to the greate
wonder and admiration of all men.

2. Pet. 1.

Luke. 1.

Moreover, was not the holye ghost a myghtie
worker in the conception and the nativitie of
Christ our Sauiour? Saint Mattheus saith,
that the blessed Virgin was founde with childe
of the holye ghost, before Joseph and she came to-
gether. And the Angell Gabriell did expressly
tell her that it shoulde so come to passe, saying:
The holye ghost shall come vpon thee, and the
power of the most high shall overshadowe thee.
A marueilous matter that a woman shoulde
conceiue and beare a childe, without the know-
ledge of man. But where the holye ghost wox-
eth, there nothing is impossible, as maye fur-
ther also appeare by the inwarde regeneration
and sanctification of mankinde.

Luke. 1.

When Christ saide to Nicodemus, unlesse a
man be borne a newe of water and the spirite,
he can not enter into the kingdome of God: he
was greatly amased in his mynde, and began to
reason:

The first part of the Sermon

John. 3

reason with Christ; demandinge howe a man
might be borne whiche was olde? Can he enter
(sayeth he) into his mothers wombe againe,
and so be borne a newe. Beholde a liuelye par-
terne of a fleschely and carnall man. He had lit-
tle or no intelligence of the holy ghost, and ther-
fore he goeth bluntly to worke, and asketh howe
this thing were possible to be true. Whereas o-
therwise, yf he had knownen the great power of
the holy ghost in this behalfe, that it is he, whi-
che inwardlye worketh the regeneration and
newe birth of mankinde, he would never haue
marueyled at Christes wordes, but woulde haue
rather taken occasion thereby, to praise and glo-
rifie God. For as there are three seuerall and
sundry persons in the deitie: So haue they three
seuerall and sundry offices proper vnto eche of
them. The father to create, the Sonne to re-
deeme, the holy ghost to sanctifie and regene-
rate. Whereof the last, the more it is hid from
our understanding, the more it ought to moue
all men to wonder at the secrete and mightie
working of Gods holy sprite whiche is within
vs. For it is the holye ghost, and no other thinge
that doth quicken by the minds of men, stirring
up good & godly motions in their hertes, which
are agreeable to the will and commaundement
of God, such as otherwise of their owne crooked
and peruerse nature, they woulde never haue.
That which is borne of the fleshe (saith Christ)
is fleshe, and that whiche is borne of the sprite,
is sprite. As who shoulde saye: Man of his
owne nature, is fleschelye and carnall, corrupte
and

John. 5

and naught, sinfull and disobedient to God, without any sparke of goodnes in him, without any vertuous or godly motion, onely geuen to vniyth thoughtes and wicked deedes: As for the workes of the spirite, the fruites of faith, charitable and godlye motions, yf he haue anye walke in him, they procede onely of the holye ghost, who is the only worker of our sanctification, and maketh vs newe men in Christe Jesu. Did not Gods holy spirite miraculouse worke in the childe Dauid, when of a ypoore shepheard, ^{i. Sa. 17.} he became a Princelye Prophete? Did not Gods holy spirite miraculouse worke in Ma-
thew, sitting at the receipte of custome, when of a proude Publican, he became an humble spath,^{9.} and lowelye Evangelist? And who can choose but maruaile to consider, that Peter shoulde be-
come of so simple fisker, a chiefe and mightie Apostle? Paule, of a cruell and bloudy persecu-
tor, a faichfull Disciple of Christe, to teache the
Gentiles.

Suche is the power of the holy ghost, to re-
generate men, and as it were, to bringe them
with a newe, so that they shalbe nothinge like
the men that they were before. Neither doeth
he thinke it sufficient, inwardlye to worke the
spirituall andnewe birth of man, unlesse he do
also dwel and abide in him. Knowe ye not
(saith Saint Paule) that ye are the Temple of ^{i. Cor. 3.}
God, and that his spirit dwelleth in you? Know
ye not that your bodyes are the Temples of the
holie ghost, whiche is within you? Againe he
sayeth, You are not in the fasse, but in the ^{i. Cor. 3.}
spirite.

The first part of the Sermon

Rom.8

1. John.2

1. Pet.4

Rom.5

Gala.5

Spirite) for whiche The spirite of God dwelleth in you. To this agreeeth the doctrine of S. John, writing on this wise: The anointing whiche ye haue received (he meaneth the holye Ghoste) dwelleth in you. And the doctrine of Peter saith the same, who hath these wordes: The Spirite of glorie and of God, resteth upon you. O what a comfort is this to the heart of a true Christian to thinke that the holye ghost dwelleth within him. If God be with vs (as the Apostle saith) who can be against vs? O but howe shall I knowe that the holye ghost is within me, some man perhaunce will saye. So sooth as the tree is knownen by his fruite, so is also the holye ghost. The frutes of the holye ghost (according to the minde of S. Paule) are these: Loue, joye, peace, long susstaining, gentlenes, goodnes, faulnes, meekenes, temperaunce. &c. Contrary wise, the deedes of the fleshe are these: Adultery, fornication, vnclemenes, wantonnes, ydolatrie, witchcrafte, hatred, debate, emulation, wrath, contention, sedition, heresie, envye, malther, dronkennes, gluttonie, and such like. Here is nowe that Glasse, wherein thou must behold thy self, and discerne whether thou haue the holye ghost within thee, or the spirite of the fleshe. If thou see that thy workes be vertuous and good, consonant to the prescript rule of Gods wondre, savoring and tasting not of the fleshe, but of the spirite: then assure thy selfe, that thou art endued with the holye Ghoste. Otherwile in thinking well of thy selfe, thou doest nothing els but deceire thy selfe. The hol-

the ghost doeth alwayes declare him selfe by his
fruittfull & gracious giftes,namely,by the worde
of wil dome,by the word of knowledge,which is
the vnderstanding of the scriptures,by faith,in
doing of miracles,by healing them that are dis-
eased,by prophesie which is the declaration of
Gods misteries,by discerning of spirits,diuersi-
ties of tongues,interpretatio of tongues, and so
forth. All which giftes,as they proceede from one
spirit,& are severally geuen to man, according
to the measurable distributio of the holy ghost:
Euen so do they bring men , & not without good
cause,into a wonderfull admiration of Gods di-
vine power. Who wil not maruaile at that whi-
ch is written in the Actes of the Apostles , to Actes.5
heare their bold confession before the Councel at
Jerusalem: And to consider that they went away
with ioye and gladnes,reioicing that they were
counted worthy to suffer rebukes and cheches for
the name & faith of Christ Jesus: This was the
mighty worke of the holy Ghoste , who because
he geueth pacience and ioyfulness of heart in
temptation and affliction , hath therefore wo-
rthilye obtained this name in holy Scripture,to
be called a comforter . Who will not also mar-
uale to reade the learned and heauenlye Ser-
mons of Peter, and the other Disciples,conside-
ring that they were never brought vp in scoole
of learning , but called euен from their nettes
to supplie roumes of Apostles . This was like-
wise the mighty worke of the holy Ghoste , who
because he doth instruct the hartes of the simple
in the true knowledge of God & his holy worde,
John.14

Gee i is

The firste part of the Sermon

Lib. 10
Cap. 3
¶

Hamo. 9
Lp. Luca.

is most iustly tearmed by this name and title, to be the spirite of trueth. *Eusebius* in his Ecclesiastical historie, telleth a straunge storie of a certaine learned and subtle Philosopher, who being an extreme aduersarie to Christe and his doctrine, could by no kind of learning be conuerted to the faith, but was able to withstand al the argumenes that could be brought against him, with little or no labour. At length there started vp a poore simple man, of small wit, and lesse knowledge, one that was reputed among the learned as an Idiote: And he on Gods name would nedes take in hand to dispute with this proud Philosopher. The Bishops & other learned men standing by, were marueilously abashed at the matter, thinkeing that by his doinges they shold be all confounded and put to open shame. He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the Philosopher to suche point in the ende, contrarie to all mens expectacion, that he could not chose but acknowlege the power of God in his words, & to geue place to the trueth. Was not this a miraculous worke, that one seely soule of no learning, shold do that whiche many Bishops of great knowledge and understanding, were never able to bring to passe? So true is that saying of Bede: Where the holy ghost doth instruct & teach, ther is no delay at al in learning. Much more might here be spoken of the manyfolde giftes and graces of the holy ghost, most excellent and wonderfull in our eyes. But to make a long discourse through all, the shortnes of time will not serue. And sayng ge
have

hatte harde the chieffest, ye maye easilie conceyue
and iudge of the rest. Nowe were it expedient
to discusse this question: Whether al they which
boast and bragge that they haue the holy Ghost,
do truely chalenge this vnto them selues, or no?
Whiche doubt, because it is necessarie and profi-
table, shall (God willing) be dissoluued in the
next parte of this Homilie. In the meane season.
let vs (as we are most bounde) geue hartie than-
kes to God the ffather, & his sonne Jesus Christ,
for sending down this comforter into the world,
humblie beseeching him , so to wooke in our
hartes, by the power of this holy spirite, that
we being regenerate and newely borne againe
in al goodnes, righteousness, sobrietie, and truth,
may in the end be made partakers of euerlasting
life in his heauenly kingdome , through Jesus
Christ our Lorde and Sauour. Amen.

The second part of the Homilie, concer-
ning the holy Ghost, dissoluuing this doubt:
whether all men rightly chalenge to them
selues the holy Ghost, or no.



Mr Sauour Christe departing
out of the world vnto his ffather,
promised his Disciples to sende
downe an other comforter that
should continue with them for e-
uer, and direct them into al truth.
which thing to be faithfully and truely perfour-
med, the Scriptures do sufficietly beare witnes.

Job. 14.15

Cee ii

Neither

212

The second part of the Sermon



Neither must we thinke that this comforter was either promised or els geuen only to the Apostles, but also to the vniuersall Church of Christe dispearsed throught the whole world. So; unlesse the holy ghost had bene alwaies present, gouerning and preseruing the Church from the beginning, it could never haue susteined so many & so great brunts of affliction and persecution, with so little damage and harme as it hath. And the wordes of Christ are most plaine in this behalfe, saying: that the spirite of truth shoulde abide with them for euer, that he would be with them alwaies (he meaneth by grace, vertue and power) euен to the worldes end. Also in the prayer that he made to his ffather a little before his death, he maketh intercession, not onely for him selfe and his Apostles, but indifferently for all them that shoulde beleue in him throught their wordes, that is to wit, for his whole Church. Againe. Saint Paul saith: If any man haue not the spirite of Christ, the same is not his. Also in the wordes folowing: We haue received the spirite of adoption, whereby we crie Abba Father. Hereby then it is euident and plaine to al men, that the holy ghost was geuen, not onely to the Apostles, but also to the whole bodie of Christes congregation, althouḡh not in like fourme and maiestie as he came downe at the feast of Pentecost. But nowe herein standeth the controuersie: Whether all men do iustly arrogate to them selues the holy Ghost, or no? The Bishoppes of Rome haue for a long time made a sore chalenge thereto, reasoning for them selues after this sorte. The holy

John. 24
Math. 22

John. 17

Rom. 8

Ibidem

ghost(say they) was promised to the Church, and never forsaketh the Churche: But we are the chiefe heads, & the principal part of the Church, therefore we haue the holy Ghost for euer, and whatsoeuer thinges we decree, are undoubted verities, and oracles of the holy Ghost.

That ye may perceyue the weakenesse of this argument, it is nedefull to teache you, first, what the true Church of Christ is, and then to conferre the Church of Rome therwith to discerne howe well they agree together. The true Churche is an vniuersal congregation, or felowship of Gods faithfull and elect people, built vpon the foundation of the Apostles and Propheteſ, Jesus Christ himſelfe being the head corner ſtone. And it hath alwaies three notes or markes, whereby it is knownen. Pure and ſounde doctrine, the Sacramenteſ miniftred according to Chriftes holy institution, and the right uſe of Ecclesiatiſtiall discipline. This deſcription of the Churche is agreeable both to the Scriptures of God, and also to the doctrine of the auncient fathers, ſo that none may iuſtly finde fault therwith.

Howe yf ye will compare this with the Church of Rome, not as it was at the beginning, but as it is preſently, and hath bene for the ſpace of þr. hundred yeres and odde: you ſhall well perceyue the ſtate thereof, to be ſo farre wide from the nature of the true Churche, that nothing can be more. For neyther are they built vpon the foundation of the Apostles and prophetes retayning the ſounde and pure doctrine of Christ. Neyther yet do they order eyther the Sacra-

The second part of the Sermon

mentes, or els the Ecclesiasticall keyes, in suche sort as he did first institute and ordyne them: But haue so intermingled their owne traditions and iuentiones, by chopping and chaungeing, by adding and plucking away, that nowe they may seeme to be conuerted into a new guise. Christ commended to his Church a Sacrament of his body and bloud: They haue chaunged it into a sacrifice for the quicke and the dead. Christ did minister to his Apostles, and the Apostles to other men, indifferently vnder bothe kindes: They haue robbed the lay people of the cup, saying that for them one kinde is sufficient. Christ ordained no other element to be vsed in baptisme but onely water, wherevnto when the worde is ioyned, it is made (as Saint Augustinie saith) a full and perfect Sacrament: They being wiser in their owne conceite then Christ, thinke it is not well nor orderly done, vnlesse they vse coniuration, vnlesse they halowe the water, vnlesse there be oyle, salte, spittle, tapers, and such other dumbe ceremonies, seruing to no vse, contrarie to the plaine rule of Saint Paule, who willeth all thinges to be done in the Church vnto edification. Christe ordained the authoritie of the keyes to excommunicate notorious sinners, and to absolve them which are truly penitent: They abuse this power at their owne pleasure, aswell in cursing the godly, with bell, booke, and candle, as also in absoluing the reprobate, whiche are knownen to be unworthie of any Christian societie. Whereof he that luste to see examples, let him search their liues. To be short, loke what

Augustin.

1. Cor. 14

g. popes:

out.

our Sauiour Christ pronounced of the Scribes
and the Phariseis in the Gospell, the same may
we boldly and with safe conscience, pronounce of
the Bishops of Rome, namely that they haue for-
saken, and dayly do forsake, the commaundemen-
tes of God, to erect and set vp their owne consti-
tutions. Which thing being true, as all they
which haue any light of Gods word must nedes
confesse, we may well conclude according to the
rule of Augustine: That the Bishops of Rome Aug.con-
and their adherentes, are not the true Churche tra Petili-
of Christ, muche lesse then to be taken as chiefe anDona-
heades and rulers of the same. Whosoever tistæ. Epi,
(saith he) do discent from the Scriptures con- cap. 4
cerning the head, although they be found in all
places where the Churche is appointed, yet are
they not in the Churche. A plaine place, con-
cluding directly against the Churche of Rome:
Where is nowe the holy Ghost, whiche they so
stoutly do clayme to them selues? Where is now
the spirite of trueth, that will not suffer them in
any wise to erre? If it be possible to be there
wher the true Church is not, then is it at Rome:
otherwise it is but a bayne bragge, and nothing
els. Saint Paule (as ye haue harde before) saith:
If any man haue not the spirite of Christ, the
same is not his. And by turning the wordes, it
may be as truly said: If any man be not of Christ
the same hath not his spirite. Howe to dis-
cern who are truely his, and who not, we haue John. 10
this rule geuen vs, that his sheepe do alwaies John. 8
heare his voice. And Saint John saith: He that
is of God, heareth Goddes worde. Whereof it
Eee iiiij folo;

The second part of the Sermon

foloweth , that the Popes , in not hearinge Christes voice , as they ought to do , but pre- ferring their owne decrees before the expresse woerde of God , do plainelye argue to the woerde that they are not of Christ,nor yet possessed with his spirite.

obi
But here they will alleage for them selues, that there are diuers necessarie pointes , not ex- pressed in holy Scripture, which were left to the reuelation of the holy Ghost: who beinge geuen to the Churche , according to Christes promise, hath taught many thinges from time to time, which the Apostles coulde not then beare.

John.16

1
To this we maye easilye aunswere , by the plaine wordes of Christ , teaching vs , that the proper office of the holy Ghost is,not to institute and bring in newe ordinances,contrary to his doctrine before taught : but to expounde and de- clare those thinges which he had before taught, so that they might be well and truly vnderstode.

John.16

When the holy Ghoste (saith he) shall come,he shall leade you into all trueth. What truth doth he meane : Any other then he him selfe had be- fore expressed in his woerde ? No . For he sayeth: He shall take of mine, and shewe it vnto you. Againe,he shall bringe you in remembraunce of all thinges that I haue told you. It is not then the duetie and part of any Christian , vnder pre- tence of the holye Ghoste, to bring in his owne dreames and phantasies into the Churche : but he must diligentlye prouide that this doctrine and decrees be agreeable to Christes holy Testa- ment. Otherwise,in making the holy Ghost the auuthor

John.15

authoris thereof, he doeth blaspheme and belye
the holy Ghost, to his owne condemnation.

Nowe to leaue their doctrine, and come to
other pointes. What shall we iudge or thinke
of the popes intollerable pride? The Scripture
saith, that God resisteth the proude, and shew-
eth grace to the humble. Also it pronounceth ^{math.5.}
them blessed which are poore in spirite, promi-
sing that they which humble them selues shal-
be exalted. And Christ our Sauiour willeth all ^{math.24.}
his to learne of him, because he is humble and
meeke. As for pride, Saint Gregorie saith, it is
the roote of mischiefe. And Saint Augustines Ecclesia,
judgement is this, that it maketh men deuils.
Can any man then, which either hath or shall
reade the Popes liues, iustly saye, that they had
the holy Ghost within them? first, as touching
that they will be tearmed vniuersall Bishoppes
and heades of all Christian Churches through
the worlde, we haue the iudgement of Gregorie
expressly against them, who writing to ^{Mauritius} Li. 3. Epist.
the Emperour, condempneth John Bishop of
Constantinople in that behalfe, calling him the
prince of pride, Lucifer's successour, and the fore- ^{Serm. de}
runner of Antichrist. Saint Barnarde also a- ^{resur. Dom.}
greeing therewnto, saith: What greater pride
can there be, then that one man woulde pre-
fere his owne iudgement before the whole con-
gregation, as though he onely had the spirite of
God? And Chrysostome pronounceth a terrible ^{Dialogos.}
sentence against them, affirming plainlye, that lib 3.
whosoever seeketh to be chiefe in earth, shall
 finde confusion in heauen, and that he whiche
sriueth

The second part of the Sermon

Chrisost.
super Mat.

Sabelli.
Ennead. 9
Lib. 7.

Clem^{rt}

Psal. 90

Alexan^r 3:

5

P. fr. 2:

striveth for the supremacie , shall not be reputed amonge the seruautes of Christe . Againe he saith : To desire a good worke it is good , but to couet the chiefe degree of honour , it is mere vanitie . Do not these places sufficiently conuince their outragious pride , in usurping to them selues a superiorite aboue all other , aswell Ministers and Bishoppes , as Kinges also and Emperours ? But as the Lion is knownen by his clawes , so let vs learne to knowe these men by their deedes . What shall we saye of him that made the noble king Dandalus to be tied by the necke with a chaine , and to lye flatte downe before his table , there to gnaw bones like a dogge ? Shall we thinke that he had Gods holy spirite within him : and not rather the spirite of the deuill ? Such a tiraunt was Pope Clement the sixt . What shall we say of him that proudly and contemptuously troade Fredericke the Emperour vnder his feete , applying that blearle of the Psalme vnto him selfe : Thou shalt go vpon the Lion and the Adder , the yong Lion and the dragon thou shalt treade vnder thy foote : Shal we say that he had Gods holy spirite within him : and not rather the spirite of the deuill ? Such a tiraunt was Pope Alexander the thirde . What shall we saye of him that armed & animated the sonne against the father , causing him to be taken , and to be cruelly famished to death , contrarie to the lawe both of God and also of nature . Shal we say that he had gods holy spirite within him , and not rather the spirite of the deuill ? Such a tiraunt was Pope Pascall the seconde .

What

What shall we ſay of him that came into his popedom like a fore, that raigned like a lion, and died like a dogge? Shall we ſay that he had Gods holye ſpirite within him? and not rather the ſpirite of the deuill? Suche a tiraunt was Pope Boniface the eight. What shall we ſay of him, that made Henry the Emperoz, with his wife and his yonge childe, to ſtande at the gates of the Cittie in the rough Winter, bare footed and bare legged, onely clothed in Lincie wolle, eating nothing from morning to night, and that for the ſpace of three dayes? Shall we ſay that he had Gods holy ſpirite within him? and not rather the ſpirite of the deuill? Suche a tiraunt was Pope Hildebrande, moft worthye to be called a fyrebrand, yf we ſhall tearme him as he hath beft deserued. Many other examples might here be alleaged. As of Pope Ione the harlot, that was delivered of a childe in the high Areate, going ſolempnelye in proceſſion. Of Pope Julius the ſeconde, that wilfullye caſt Saint Peters keyes into the riuer Tiberis. Of pope Urban the ſixt, that cauſed fiue Cardi- nalles to be put in ſackes, and cruellye drowned. Of pope Sergius the thirde, that persecuted the dead bodye of Formofus his predecessor, when it had bene buried eyght yeres. Of pope John, the xiiii. of that name, who hauing his enemie delivered into his handes, caused him firſt to be ſtripped starkenaked, his bearde to be bauen, and to be hanged vp a whole daye by the heere, then to be ſet vpon an alſe with his face backewarde towardes the taſle, to be caried rounde.

Bon 8:

Greg 7:

P. fo

Julius 2:

Urb. 6:

Serg. 3

fo. 14:

The second part of the Sermon

rounde about the Citie in despite, to be misera-
blye beaten with roddes, laste of all, to be thrust
out of his countrey, and to be banished for euer.
But to conclude and make an ende, ye shal brie-
lye take this shorte lesson. Where soeuer ye finde
the spirite of arrogancie and pride, the spirite
of enuie, hatred, contention, crueltie, mur-
ther, extortion, witchecrafte, necromancie. &c.
Assure your selues that there i s the spirite of the
devill, and not of God, albeit they pretende out-
wardlye to the woldie never so muche holynesse;
For as the Gospell teacheth vs, the spirite of
Jesus is a good spirite, an holy spirite, and swete
spirite, a lowly spirite, a mercifull spirite, full of
charitie and loue, full of forgeuenes, and pitie,
not rendring euill for euill, extremitie for ex-
tremitie: but ouercomming euill with good, and
remitting all offence, euuen from the hart. Accor-
ding to whiche rule, yf any man lyue bprightly,
of hym it maye be safely pronounced, that he
hath the holy Ghost within hym. If not, then i t
is a playne token that he doth usurpe the name
of the holy Ghost in bayne.

Therefore (dearely beloued) according to the
good councell of Saint John, beleue not every
spirite, but firste trye them whether they be of
God, or no. Many shall come in my name (saith
Christ) and shall transfourme them selues into
Angells of light, deceiuing (if it be possible)
the very electe. They shall come vnto you in
sheepes clothing, being inwardely cruel and
rauening Wolues. They shall haue an out-
warde shewe of great holynesse and innocencie
of

i. John. 4

Math. 24

Math. 7

of lyfe, so that ye shall hardly, or not at all dis-
cern them. But the rule that ye must folowe is Luke. 6
this, to iudge them by theyr fruites. Whiche
if they be wicked and naught, then is it vnipos-
sible that the tree of whom they proceade shoulde
be good. Suche were all the popes and Prelates
of Rome, for the most part, as doth well appeare
in the storie of their lyues, and therefore they
are worthilie accounted among the number of
false prophetes, and false Christes, whiche decey-
ued the worlde a long while. The Lorde of hea-
uen and earth defend vs from their tyranny and
mide, that they never enter into his vinearde
agayne, to the disturbauice of his feely poore
flocke: but that they may be vterly confounded
and put to flight in all partes of the worlde. And
he of his great mercie so woorke in all mens har-
tes, by the mightie power of the holy Ghost, that
the comfortable Gospell of his sonne Christ may
be truely preached, truely received, and truely
beloved, in all places, to the beating downe of
sinne, death, the pope, the deuill, and all the
kingdome of Antichrist, that the scattered and
dispersed sheepe, being at length gathered into
one folde, we may in the ende, rest all together in
the bosome of Abraham, Isaac, and Jacob,
there to be partakers of eternall and
everlasting lyfe, thorow the meane
strond of merites, and death of our redeme-
rour and saviour, Iesus Christ, vnder his
singula Iordanis Sauour. Amen.

An Homillie for the dayes of

Rogation wecke,

That all good thinges commeth from God.



I am purposed this daye (good deuout Christian peple) to declare vnto you the most deserued praise and commendation of almighty God, not onely in consideration of the maruaillous creation of this worlde, or for the conseruation and gouernance thereof, wherein his great power and wisedome might excellently appeare, to moue vs to honour and dreade hym but most specially in consideration of his liberall and large goodnes, which he daylye bestoweth vpon vs his reasonable creatures, for whose sake he made this whole uniuersal worlde, with all the commodities and goods therin. Whiche his singular goodnes well and diligently remembred on our part, woulde moue vs (as duetie is) agayne with hartie affection to loue hym, and with worde and deede to praise him, and serue him all the dayes of our life. And to this matter, being so worthie to entreate of, and so profitable for you to hear, I trust I shall not neede with muche circumstaunce of wordes to sturre you to geue your attendaunce to heare what shalbe saide. Onely I woulde wish your affection intimated in secrete wise within yowre selff, to rase upp some motion of thankes geuing to the goodnes of almighty God, in euerye suchel point as shalbe opened by my declaration particularlye vnto you. for els what

what shall it availe vs to heare and knowe the
great goodnes of G D towarde vs, to knowe
that whatsoeuer is good proceedeth from him,
as from the principall fountaine and the onelye
authour, or to knowe that whatsoeuer is sente
from him, must needes be good and holesome:
of the hearing of suche matter moueth vs no
further but to knowe it onelye. What auailed it
the wise men of the worlde to haue a knowledge
of the power and diuinitie of G D, by the se-
rete inspiration of him: where they did not ho-
nour and gloriifie him in their knowledges, as
God? What praise was it to them, by the con-
sideration of the creation of the worlde, to behold
his goodnessse: and yet were not thankefull to
him againe for his creatures? What other
thinge deserued this blindnes and forgetfulnes
of them at Gods handes, but bitter forsaking of
him: and so forsaken of God, they could not but
fall into extreme ignorance and erronr. And al-
though they muche esteemed them selues in
their wits and knowledge, and gloriied in their
wisdome: yet banished they away blidelye, in
their thoughtes became fooles, and perished in
their folly. There can be none other ende of such
as draweth nigh to God by knowledge, and yet
depart from him in unthankfulnessse, but bitter
destruction. This experiance sawe David in his
dayes. For in his psalme he sayeth: Beholde, Psal. 72.
they whiche withdrawe them selues from thee,
wall perish, for thou hast destroyed them all that
are strayed from thee. This experiance was per-
cived to be true of that holye Prophete Hiero-
mie.

The first part of the Sermon

Piere. 17

Rom. 11

mie. O Lorde (saith he) whatsoeuer they be that forsake thee, shalbe confounded , they that depart from thee, shalbe written in the earth, and soone forgotten. It profiteth not (good people) to heare the goodness of God declared vnto vs, if our hartes be not inflamed therby to honor and thankie him . It profited not the Jewes whiche were Gods elect people, to heare muche of God , seeing that he was not receiued in their hertes by faith nor thanked for his benefites bestowed vpon them, their unthankefulnesse was the cause of their destruction . Let vs eschewe the maner of these before rehearsed, & folowe rather the example of that holy Apostle S. Paule, whiche when in a deepe meditation he did beholde the maruaillous proceedinges of almighty God , & considered his infinite goodness in the ordering of his creatures, he brast out into this conclusion: Surelye , saith he , of him, by him, and in him be all thinges . And this once pronounced, he stacke not still at this point, but forthwith therupon ioyned to these wordes : To him be glorie and praise for euer, Amen. Upon the grounde of whiche wordes of S. Paule (good audience) I purpose to builde my exhortation of , this daye vnto you. Wherin I shall do my endeouour , first to proue vnto you that all good thinges cometh downe vnto vs fird aboue fro the father of light. Secondly, that Iesus Christ his sonne, and our Salvour is the meane, by whom we receiuie his liberall goodness . Thiridlye, that in the power and vertue of the holy ghost , we be mademeete and able to receive his gifthes and graces. Which thinges

thinges distinctly and aduisedly considered in our mindes, must nedes compell vs, in most lowe reuerence after our bounden duetie, alwaies to render him thankes againe, in some testificatiōn of our good hartes, for his desernes vnto vs. And that the intreating of this matter in hand may be to the glorie of almighty God, let vs in one faith and charitie, call vpon the father of mercy, from whom commeth every good gyft, and every perfect gyft, by the meditation of his welbeloued sonne our Sauiour, that we maye be assited with the presence of his holy spirite, and holesomely on both our partes to demeane our selues in speaking and hearing, to the saluation of our soules.

In the beginning of my speaking vnto you, (good Christian people) suppose not, that I do take vpon me, to declare vnto you the excellent power, or the incomparable wisedome of almighty God, as though I woulde haue you belene that it might be expressed vnto you by wordes. Nay, it may not be thought, that that thing may be comprehended by mans wordes, that is incomprehensible. And to muche arrogancie it were, for dust and ashes, to thinke that he could worthilie declare his maker. It passeth boore the darke understanding and wisedome of a mortall man, to speake sufficiently of that diuine maiestie, whiche the Angels can not understand. We shal therefore lay apart to speake of that p̄founde and unsearchable nature of almighty god, rather acknowledging our weake-nesse, then rashely to attempt that is aboue all

gff i mans

152

The fiste part of the Sermon

manis capacitie to compasse. It shal better suffice vs in lowe humilitie, to reverence and to had his maiestie, whiche we can not compasse; then by ouermuche curiositie searching, to be ouercharged with the glorie. We shall rather turne our whole contemplation, to aynswere a while his goodnes towardes vs, wherin we shal be muche more profitabile occupied, and more may we be holde to search. To consider this great power he is of, can but make vs dread and feare. To consider his high wisdom, might biterly discomfyt our fraistie, to haue any thing adoo with him. But in consideration of his mesimable goodnes, we take good hart agayne to trust well unto him. By his goodnes we be assured to take him for our refuge, our hope and comfort, our mercifull father, in all the course of our liues. His power and wisdome compelleth vs to take him for God omnipotent, invisible, hauing rule in heauen and earth, hausing all thinges in his subiectiōn, and will haue none in counsell with him, nor any to aske the reason of his doing.

Dani. 9

For he may do what liketh him, and none can resist him. For he worketh all thinges in his secrete judgement to his owne pleasure, yea even the wicked to damnation, saith Salomon.

Prov. 16

By the reasōn of his nature, he is called in scripture, consuming fyre, he is called a terrible and fearefull God. Of this behalfe therefore, we maye haue no familiaritie, no accessē unto him, but his goodnes agayne temper the tirgeur of his high power, and maketh vs holde, and putteth vs in hope, that he will be conuer-

sant.

taunt with vs, and easie vntowes. It is his goodnes that moueth him to saye in scripture : It is my delight to be with the children of men. It is his goodnes that moueth him to call vs vnto him, to offer vs his frendship and presence. It is his goodnes that paciently suffereth our straying from him, and suffreth vs long, to winne vs to repentaunce. It is of his goodnes that we be created reasonable creatures, where els he might haue made vs bruite beastes. It was his mercie to haue vs borne among the number of Christian people, and thereby in a muche more nighnes to saluation, where we might haue ben borne (if his goodnes had not bene) among the Paynimes, cleane boyde from God, and the hope of euerlasting life. And what other thing doth his louing and gentle voyce, spoken in his worde, where he calleth vs to his presence, and frendship, but declare his goodnes onely without regarde of our worthines? And what other thing doth stirre him to call vs to him, when we be strayed from him, to suffer vs paciently, to winne vs to repentaunce: but onely his singuler goodnes, no whit of our deseruing? Let them all come together that be nowe glorified in heauen, and let vs heare what awnsweare they will make in these pointes afore rehearsed, whether their kyng creation was of Gods goodnes; or of them selues. Forsothe, David would make awnsweare in them all and say: Knowe ye for suretie, euuen the Lorde is God, he hath made vs, and not we our selues. If they were asked agayne, who shoulde be thanked for their regeneration: for

Prou.8

Psal.ii

fff ii their

The firste part of the Sermon

their iustification : and for their saluation: whether their desertes: or Gods goodnes onely: Although in this pointe ,euery one confesse sufficienly the trueth of this matter in his owne person : yet let David answere by the mouth of them all at this time, who can not choose but saye : Not to vs , O Lorde , not to vs, but to thy name geue all the thanke, for thy louing mercy, and for thy truthes sake . If we shoulde aske againe, from whence came their glorious workes and deedes, whiche they wrought in their liues, wherwith God was so highly pleased and worshipped by them : let some other witnesse be brought in , to testifie this matter , that in the mouth of two or thre maye the trueth be knownen.

Esay.26

1.Cor.13

Aches.17

Para.29

Merelye that holy Prophete Esay heareth recorde and sayeth : O Lorde , it is thou of thy goodnes that hast wrought al our workes in vs, not we our selues. And to vpholde the trueth of this matter, against all iusticiaries and Hypocrites, whiche rob almighty god of his honour, and ascribe it to them selues : Saincte Paul bringeth in his beliefe . We be not (sayeth he) sufficient of our selues, as of our selues , once to thinke any thing: but all our ablenes is of gods goodnes. For he it is, in whom we haue all our being, our living and mouing: If ye will knowe furthermore , where they had their giftes and sacrifices , whiche they offered continuallye in their liues to almighty God, they can not but agree with David, where he saith: Of thy libe- rall hande , O Lorde , we haue receiued that we gaue unto thee . If this holye company therfore confesseth

conesseleth so constantly, that all the goodes and
graces, wherewith they were indewed in soule,
came of the goodness of God onely: what more
can be saide, to proue that all that is good, com-
meth from almighty God? Is it mete to thinke
that all spirituall goodness commeth from God
aboue only? and that other good thinges, either
of nature or of fortune (as we call them) com-
meth of any other cause. Doth God of his good-
nes adorne the soule, with all the powers ther-
of, as it is? and commeth the giftes of the bodie,
wherewith it is indued, from any other? If he
doth the more, can not he do the lesse? To iusti-
fie a sinner, to newe create him from a wicked
person, to a righteous man, is a greater acte
(sayeth S. Augustine) then to make such a newe
heauen and earth as is alreadye made. We must
nedes agree, that whatsoeuer good thinge is in
vs, of grace, of nature, of fortune, is of God one-
ly, as the onely aucthour and worker. And yet
it is not to be thought, that God hath created al
this whole vniuersall worlde as it is, and thus
once made, hath geuen it vp to be ruled and vsed
after our owne wittes and deuise, and so take
no more charge therfore: As we see the Ship-
wright, after he hath brought his shipp to a
perfect ende, then delivereth he it to the mari-
ners, and take no more cure thereof. Nay, God
hath not so created the worlde, that he is care-
lesse of it: but he still preserueth it by his good-
nes, he still staieth it in his creation. For els
without his speciall goodness, it could not stand
long in his condition. And therefore S. Paule
sayeth

The firste part of the Sermon

Hebre. 1 sayth that he preserveth all thynges, and brenneth them vp still in his worde, lest they shoulde fal without him, to their nothing againe, wherof they were made. If his speciall goodnes were not every where present, every creature shoulde be out of order, and no creature shoulde haue his propertie wherein he was fyft created.

Hebre. 3 He is therefore invisible every where, and in every creature, and fulfylleth both heauen and earth wþ hys presence. In the fire to geue heate, in the water to geue moisture, in the earth to geue fruite, in the hart to geue hys strength, yea, in our bread and drinke, he is to geue vs nourishment, where without him the bread & drinke can not geue sustenaunce, nor the hearbe health, as the wise man plainly confesseth it, saying:

Sap. 16 It is not the increase of frutes, that feadeth men, but it is thy worde (O Lorde) whiche preserueth them that trust in thee. And Moses agreeth to the same when he saith: Mans life resteth not in bread onely, but in every worde whiche procedeth out of Gods mouth. It is neither the hearbe, nor the plaster, that geueth health of them selues, but thy worde, O Lorde, (saith the wise man) which healeth al thinges.

Deut. 8 It is not therefore the power of the creatures, whiche worketh their effectes, but the goodnes of God whiche worketh in them. In his worde truly doth all thynges consist, by that same word that heauen and earth were made, by the same are they upholden, maintained, and kept in order (saith S. Peter) and shal be till almighty God shal withdrawe his power from them, and speake

1572

meanes their dissolution? If it were not thus,
that the goodness of God were effectually in his
creatures to rule them, howe coulde it be that
the maine sea, so raging and labouring to ouer-
flowe the earth, coulde be kept within his bor-
des and bankes as it is? That holy man Job,
evidently spied the goodness of GOD in this
poynt, and confessed, that yf he had not a speci-
all goodness to the preseruation of the earth, it
woulde not but shortly be overflowed of the sea.
Howe coulde it be, that the elementes so divers
and contrarie as they be amonge them selues,
shoulde yet agree and abyde together in a con-
cord, without destruction one of another, to
serue our vse, yf it came not onely of Gods good-
nes so to temper them? Howe could the fire not
burne and consume all thinges, yf it were left
loose to go whither it woulde, and not stayed in
his sphere by the goodness of God, measurablie
to heate these inferiour creatures to their ry-
pyng? Consider the huge substance of the
earth, so heauy and great as it is: Howe coulde
it so stande stably in the place as it doth, yf Gods
goodnes reserued it not so far vs to trauell on?
It is thou O Lorde (saith David) whiche hast psal. 107
founded the earth in his habilitie, and during
thy word, it shal never teele or fall downe. Con-
sider the great strong beastes and fisches, farre
passing the strength of man, howe fierce soever
they be and strong, yet by the goodness of God,
they preuaile not against vs, but are vnder our
subiectiōn, and serue our vse. Of whom came
the iuxtaūtiōn, thus to subdue them, and make
ff iiiii them

The firste part of the Sermon

Job. 33

*C**cor. 1. 1. 1.**Sapt. 7*

them fit for our commodities? Was it by mans
wayne? Nay rather this iuention came by the
goodnes of God, whiche inspired mans vnder-
standing to haue his purpose of euery creature.
Who was it (saith Job) that put will and wis-
dome in mans head, but God onely of his good-
nes? And as the same saith againe: I perceiue
that every man hath a minde: but it is the in-
spiration of the almighty, that geueth vnder-
standing. It could not be verelie (good Christian
people) that man of his owne witte vnhelpen,
should inuent so many and diuers deuises, in all
craftes and sciences, except the goodnes of al-
mighty God had ben present with men, and
had stirred their wittes and studies of purpose,
to knowe the natures and disposition of all his
creatures, to serue vs sufficienly in our needes
and necessitie. Yea, not onely to serue our ne-
cessities, but to serue our pleasures and delight,
more then necessitie requireth. So liberall is
Gods goodnes to vs, to prouoke vs to thanke
him, yf any hartes we haue. The wise man in
his contemplation by himselfe, coulde not but
graunt this thing to be true, that I treason vn-
to you. In his handes (saith he) be we, and our
wordes, and all our wisdom, and all our sci-
ences and worthes of knowledge. For it is he, that
gauie me the true instruction of his creatures,
both to knowe the disposition of the worlde, and
the vertues of the elementes, the beginning and
ende of times, the chaunge and diuersities of
them, the course of the yere, the order of the
staues, the natures of beastes, and the powers
113 *114*

of them, the power of the windes, and thoughtes of men, the differences of planetes, the vertue of rootes, and whatsoeuer is hid and secrete in nature, I learned it. The artificer of all these, taught me this wisdome. And further he saith: Who can searche out the thinges that be in heaven: for it is harde for vs to searche suche thinges as be on earth, and in dayly sight afore vs. for our wittes and thoughtes (saith he) be imperfect, and our pollicies vncertayne. So man can therefore searche out the meaning in these thinges, except thou geuest wisdome, and sendest thy spirite from aboue. If the wise man thus confesseth all these thinges to be of God, why shoulde not we acknowledge it: and by the knowledge of it, to consider our duetie to Godward, to geue him thankes for his goodnes. I perceyue that I am farre here ouercharged, with the plentie and copie of matter, that might be brought in, for the prooфе of this cause. If I shoulde enter, to shewe howe the goodnes of almighty God appeared euery where in the creatures of the world, howe marueilous they be in their creation, howe beautified in their order, howe necessarie they be to our vse, all with one voice must nedes graunt, their aucthour to be none other, but almighty God, his goodnes must they needes extoll and magnifie euery where, to whom be al honour and glorie for euer more.

Sapi.

The secōnd part of the Homilie

for Rogation weeke.



In the former parte of this Homilie (good Christian people) I haue declared to your contemplation, the great goodnes of almighty God, in the creation of this world, with al the furniture therof, for the use and comforte of man, whereby we might the rather be moued to acknowledge our duetie againe to his Maiestie. And I trust it hath wrought not onely credite in you, but also it hath moued you, to render your thankes secretly in your heartes to almighty God, for his louing kindnes. But yet peraduenture some will say, that they can agre to this, that all that is good pertaining to the soule, or whatsoeuer is created with vs in bodie, shoulde come from God, as from the aucthour of all goodnes, and from none other. But of suche thinges as be without them both, I meane such good thinges whiche we call goodes of fortune, as riches, auctoritie, promotion, and honoure: Some men may thinke, that they shoulde come of our industry and diligence, of our labour and trauell, rather then supernaturallye. Nowe then consider good people, if any aucthour there be of suche thinges concurrant with mans labour and indenour, were it meete to ascribe them to any other then to God: As the painim Philosophers and Poets did erre, which toke fortune and made her a Goddesse to be honored for suche thinges: God forbid (good Christian people) that

that this imagination shoulde earnestly be received of vs, that be worshippers of the true god, whose workes and proceedinges, be expressed manifestlye in his woorde. These be the opinions and sayinges of Infidelles, not of true Christians. For they in deede (as Job maketh mention) beleue and say, that God hath his residence and resting place in the cloudes, & consider nothing of our matters. Epicures they be, that imagine that he walketh about the coastes of the heauens, & haue no respect to these inferiour thinges, but that all these thinges shoulde proceede ryther by chaunce and at aduenture, or els by disposition of fortune, and God to haue no stroke in them. What other thing is this to saye, then as the foole supposeth in his heart, there is no God? Whom we shall neare otherwise reproue, then with Gods owne wordes by the mouth of Dauid. Heare my people (sayeth he) for I am thy God, thy very God. All the beastes of the wood are mine. Sheepe & Oren that wandreth on the mountaines. I haue the knowledge of all the foules of the ayre, the beautie of the fielde is my handyworke, mine is the whole circuite of the woorde, and all the plentie that is in it. And againe by the Prophete Hieremie: Thinkest thou that I am a God of the place nigh me (sayeth the Lorde) and not a God farre off? Can a man hide him selfe in so secrete a corner, that I shall not see him? Do not I fyll all and reple nise both heauen and earth, sayeth the Lorde? Whiche of these two shoulde be moste beleued? Fortune, whom they paint to be blinde of both eyes,

Job.23

Psal.14

Psal.99

Jere.32

The second part of the Sermon

eyes, euer vnstable & vnconstant in their wile,
 in whose handes they say these thinges be: O
 God, in whose hande and power these thinges
 be in deede, who for his trueth and constance,
 was yet neuer reproued? For his sight looketh
 thorough heauen and earth, and seeth al things
 presently with his eyes. Nothing is to darke
 or hidden from his knowledge, not the priuie
 thoughtes of mens mindes. Trueth it is, that
 of God is all riches, all power, all authoritie,
 all health, wealth, and prosperitie, of the whiche
 we shoud haue no part, without his liberall
 distribution, & except it came from him aboue.
P.3
 David first testifieth it of riches and possessions:
Psal.104
 If thou geuest, good lucke: they shall gather,
 and yf thou openest thy hande, they shall be full
 of goodness: but yf thou tournest thy face, they
 walbe troubled. And Salomon sayeth: It is
 the blessing of the Lord that maketh rich men.
Prou.10
1.Keg.2
 To this agreeeth that holy woman Anne, where
 she sayeth in her song: It is the Lorde that ma-
 keth the poore, and maketh the rich, it is he that
 promoteth and pulleth downe, he can raise a ne-
 die man from his miserie, and from the donge-
 hill, he can lift vp a poore personage, to sit with
 Princes, and haue the seate of glorie. For all the
 coastes of the earth be his. Nowe yf anye man
 will aske: what shal it auaille vs to knowe
 that every good gift, as of nature and fortune
 (so called) and every perfecte gifte, as of grace,
 concerning the soule, to be of God, and that it
 is his gift onely? For sothe, for many causes is
 it convenient for vs to knowe it. For so shall we
 knowe

knowe (ye we confesse the trueth) who oughte
justly to be thanked for them. Our pride shalbe
thereby abated, perceiving naught to come of
our selues, but sinne and vice, if anye goodnesse
be in vs, to referre all laude and praise for the
same to almighty God. It shall make vs not to
avaunce our selues before our neighbour, to
despise him for that he hath fewer gifteſ, seinge
God geueth his gifteſ where he will. It shall
make vs by the consideration of our gifteſ, not
to extoll our selues before our neighbours. It Iere. 9
shal make the wile man, not to glory in his wi-
dome, nor the stronge man in his strength, nor
the rich, to glory in his riches: but in the living
God, which is aucthour of all these. Least if we
shoulde do so, we might be rebuked with the
wordes of S. Paule: What hast thou, that thou
1. Cor. 9
hast not receiued? and if thou haste received it
why gloriest in thy selfe, as though thou had-
dest not receiued it? To confess that all good
thinges commeth fro almighty God, is a great
point of wisedome, my frendes. For so confessing,
we knowe whither to resort for to haue them, ye
want, as S. James bid vs, saying: If anye Jacob.
man wanteth the gift of wisdom, let him aske
it of God that geues it, and it shalbe geuen him.
As the wise man in the want of such a like gift,
made his recourse to God for it, as he testifieth
in his booke. After I knew (saith he) that other-
wise I could not be chaste, except God graunted Sapt. 10
it. (And this was as he there writeth, hys wi-
dome to know whose gift it was) I made halle
to the Lorde, and earnestly besought him, even
from

from the rootes of my hart, to haue it. I woulde
to God (my frendes) that in our wantes and ne-
cessities, we would go to God, as Saint James
biddeth, and as the wise man teacheth vs that
he did. I woulde we beleue stedfastlye that God
onely geues them: If we did, we would not seeke
our want and necessarie of the deuill and his mi-
nisters, so ofte as we do, as daylye experiance de-
clareth it. For yf we stande in necessarie of cor-
porall health, whither go the common people,
but to charmes, witchcraftes, and other delu-
tions of the deuill? If we knewe that God were
the aucthour of this gifte, we woulde onely use
his meanes appointed, and bide his leasure, till
he thought it good for vs to haue it geuen. If
the marchaunt and worldlye occupier knewe
that God is the geuer of riches, he woulde con-
tent him selfe with so much, as by iust meanes
approved of God, he could get to his liuing, and
woulde be no richer then trueth woulde suffer
him, he would never procure his gaine, and as he
his goodes at the deuils hande. God forbid ye
will say, that any man shoulde take his riches of
the deuill. Veryly so manye as increase them
selues by usurie, by extortyon, by periurye, by
stealth, by deceiptes and craft, they haue their
goodes of the Deuilles gifte. And all they that
geue them selues to suche meanes, and haue re-
nounced the true meanes that god hath appoin-
ted, haue forsaken him, and are become worship-
pers of the Deuill, to haue their likers and ad-
uauntages. They be soche as kneele downe to
the deuill at his bidding, and worship hym, for
he

he promiseth them for so doinge, that he will
gave them the wylde, and the goodes therein.
They can not deherteis better serue the De-
will, then to do his pleasure and commaunde-
ment. And his motion and will it is, to haue
vs forsake the truthe, and betake vs to falsehood
wiles and perjuries. They therfore whiche be-
lived perfectly in their heart, that God is to be
honoured, and requested for the gifte of all thin-
ges necessarie, woulde vse no other meanes to
vlieue their necessities; but truthe and veritie,
and woulde serue G OD to haue compotencie
of all thinges necessarie. The man in his
neede, woulde not relieu his want by stealth.
The woman woulde not relieu her necessarie
and pouertie, by geuing her bodye to other in
adulterie for gaine. If God be the aucthour
deeds of life, health, riches, and welfare, let vs
make our recourse to him, as to the aucthour;
and we shall haue it saith S. James. Yea, it
is hie wisdome, by the wise man therefore to
knowe whose gifte it is: for many other skils
it is wisdome to knowe and beleue, that all
goodes and graces be of God, as the aucthour.
Whiche thing well considered, must nedes make
vs thinke, that we shall make accompt for that
whiche God ganeth vs to dicupie. And therfore
shall make vs to be more diligent, well to spende
them to Gods glorie, and to the profite of oure
neighbour, that we may make a good accompt
at the last, and be praised for good rewardes,
that we may heare these wordes of our Iudgement
well done: good seruante and faychfull, thou
haste.

Math. 25

The second part of the Sermon

hast ben faithfull in little, I will make thee n-
ler other much go into thy masters ioy. Besides
to beleue certainly God to be the aucthour of
all the gystes that we haue, shall make vs to be
in scilence and pacience, when they be taken a-
gayne from vs: for as God of his mercy doth
graunt vs them to vse. So otherwhiles he
doth iustly take them againe from vs, to proue
our pacience, to exercise our faith, and by the
meanes of the taking away of a fewe, to bestowe
the more warely those that remaine, to teache
vs to lose them the moare to his glorie after he ge-
neth them to vs againe. Many there be that
with mouth can say, that they beleue that God
is the aucthour of every good gyfte that they
haue: but in the time of temptation, they go
backe from this behalfe. They saye it in worde,
but denie it in deede. Consider me the vslage of
the worlde, and see whether it be not true. Be-
holde the ryche man, that is indued with sub-
staunce, if by any aduersitie his goodes be taken
from him, howe fumeth and fretteth he? howe
murmureth he and dispayreth? He that hath
the gifte of good reputation, yf his name be any
thing touched by the detractour, howe vnquiet
is he? howe busie to reuenge his despite? If a
man hath the gyft of wil dome, and fortune to be
taken of some euill wiler, for a foole, and is so
reported: howe muche doth it greeue him to be
so esteemed? Thinke ye that these beleue constant-
lye that God is the aucthour of these giftes? If
they beleued it verilie, why shold they not paci-
ently suffer God to take away his giftes againe,
which

which he gaue them freely , and lent for a tyme? But ye will say, I could be content to resigne to God such giftes, if he toke them againe from me: But now are they taken from me by euil chaunces & false shrewes, by naughtie wretches , howe should I take this thing paciently? To this may be answered that almighty god is of his nature invisible, & commeth to no man visiblie, after the maner of man, to take away his giftes that he lent. But in this point whatsoeuer God dothe, he bringeth it about by his instrumentes ordene ned thereto. He hath good angels, he hath euill angels, he hath good men, and he hath euill men, he hath hayle and rayne, he hath wind & thun der, he hath heate and colde . Innumerable instrumentes hath he, and messengers, by whom againe he asketh such giftes as he committeth to our trust, as the wise man confesseth. The crea- Hapl. 16 ture must nedes waite to serue his maker , to be fierce against vnjust men , to their punishment. Soz as the same aucthour saith : He armeth the creature, to reuenge his enemies. And otherwhiles to the probation of our faith , stirreth he vp such stormes. And therefore by what meane and instrument soeuer God takes from vs his gifts, we muste paciently take Goddes iudgement in worth, and acknowledge him to be the taker and gaver, as Job saith: The Lord gaue, and the Lord toke, whē yet his enemies drove his cattel away, and when the deuill slew his children, and afflic ted his body with a greeuous sicknesse . Suchemeknes was in that holy king & prophet Dauid, when he was reviled of Semei in the presence

The second part of the Sermon

of all the hoast, he tolke it paciently & reviled not
againne. But as confessing God to be the authour
of his innocencie & good name, and offring it to
be at his pleasure: Let him alone (saith he to one
of his knyghtes that would haue reuenged suche
despite) for God hath commaunded him to curse
Dauid, and peraduenture God intendeth therby
to redre me some good turne for this curse of him
to day. And though þ minister otherwhiles doth
euill in his act, proceeding of malice: yet for somuch
as God turneth his euill act to a profe of our pa-
tience, we shold rather submit our selfe in paci-
ence, þ to haue indignation at Gods rod, whi-
che peraduenture when he hath corrected vs to
our nurer, he wil cast it into the fire, as it deser-
ueth. Let vs in like maner truly acknowledge all
our giftes & prerogatiues, to be so Gods giftes,
that we shalbe redy to resigne them vp at his wil
& pleasure againne. Let vs throughout our whole
lives confesse all these thinges to come of God, of
what name & nature soever they be: not of these
corruptible thinges onely, wherof I haue nowe
last spoken, but much more, of al spirituall graces
behouable for our soule, without whose goodnes
no man is called to faith, or staied therein, as I
shal hereafter in the next part of this Homilie de-
clare to you. In the mene season forget not what
hath already ben spoken to you, forget not to be
conformable in your iudgementes to the trueth
of this doctrine, & forget not to practice the same
in the whole state of your life, wherby ye shall ob-
taine the blessing promised by our saviour Christ:
Blessed be they which heare the wozde of God;

and

29 iniquit
cur. 1596:

and fulfilleth it in life. Whiche blessing he graunt
to vs all who reigneth ouer all, one God in trini-
tie, the father, the sonne , and the holy ghost , to
whom be all honour and glorie for euer. Amen.

233 The third parte of the Homilie
for Rogation weeke.



Promised to you to declare that
all spiritual giftes & graces com-
meth speciallye from God . Let vs
consider the truth of this matter,
and heare what is testified first of
the gifte of faith , the first entrie
into the Christian life, without y which no man
can please God . By st S. Paul confesseth it plain-
ly to be gods gift , saying : Faith is the gift of god .
And againe S. Peter saith : It is of gods power
that ye be kept through faith to saluation . It is
of the goodness of god that we foulder not in our
hope vnto him . It is verilie gods worke in vs ,
the charitie wherwith we loue our brethren . If
after our fal we repent , it is by him y we repent ,
which reacheth forth his merciful hand to rayse
vs vp . If any wil we haue to rise , it is he that pre-
uenteth our will , & disposest vs therto . If after
contrition we fele our coscience at peace with god ,
through remission of our sinne , & so be reconciled
againe to his fauour , & hope to be his chidzen &
inheritors of eulasting life : Who worketh these
great miracles in vs . Our worthines , our deser-
vings & endeouours , our wittes and vertuu : Nay
vndeir . Saint paule will not suffer fleshe & clay

Ephe. 2

1. Pet. 1

The third part of the Sermon



to presume to such arrogancie, & therefore saith:
All is of God, which hath reconciled vs to him
selfe by Jesus Christ. For God was in Christ whe
he reconciled the worlde unto him selfe. God the
father of all mercy wrought this high benefite
vnto vs, not by his owne person: but by a meane
by no lesse meane then his onely beloued sonne,
whom he spared not from anye paine and tra
uaile that might do vs good. For vpon him he
put our sinnes, vpon him he made our rauisom,
him he made the meane betwixte vs and him
selfe, whose mediation was so acceptable to God
the Father, through his profound and perfecte
obedience, that he toke his acte for a full satissac
tion of all our disobedience and rebellion, whose
righteousnes he toke to way against our sinnes,
whose redemption he would haue stande against
our dampnation. In this point, what haue we
to muse within our selues, good frends? I think
no lesse then that which S. Paule, in the saide
remembraunce of this wonderfull goodnes of
God. Thankes be to almighty God, through
Christe Jesus our Lorde: for it is he for whose
sake we receiued this high gifte of grace. For as
by him (beinge the euerlastinge wisedome) he
wrought all the worlde, and that is conteined
therein. So by him only and whollie woulde he
haue all thynges restored againe, in heauen and
in earth. By this our heauenly mediatour there
fore, do we knowe the fauour and mercy of God
the father, by him knowe we his will & pleasure
twardes vs, for he is v brigtnes of his fathers
glory, & a very cleare Image and paterne of his
substaunce,

Rom.7

Ephe.1

Heb.1

substance. It is he whom the father in heuen de-lighteth to haue for his welbeloued sonne, whom he auochorised to be our teacher, whom he charged vs to heare, saying: heare him. It is he , by whom the father of heauen doth blesse vs with all spirituall and heauenly giftes, for whose sake and fauour (writeth Saint John) we haue received grace and fauour. To this our Sauiour and mediatour hath God the father geuen the power of heuen & earth, and the whole iurisdiction and authoritie to distribute his goodes and giftes committed to him . For so writeth the Apostle: To every one of vs is grace geuen, according to the measure of Christes geuing. And therupon to execute his authoritie committed, after that he had brought sinne and the deuill to captiuitie , to be no more hurtfull to his members, he ascended vp to his father againe, & from thence sent liberall giftes to his welbeloued seruantes, and hath stil the power till the worlds ende, to distribute his fathers giftes continually in his Church, to the establishment and comfort therof. And by him hath almighty god decreed to dissolve the world to cal al before him, to iudge both the quicke and the dead, and finally, by him shall he condempne the wicked to eternall fire in hell , and geue the good eternall life , and set them assuredly in presence with him in heauen for euermore . Thus ye see howe all is of God , by his sonne Christ our Lorde and Sauiour. Remember I saye once againe your duetie of thankes, let them be never to want, still ioyn your self to continue in thankes geuing, ye can offer to god no better sacrifice.

Matth.

Ephe. 1

John. 1

Ephe. 4

f 23

The third part of the Sermon

for he saith him selfe: It is the sacrifice of praise
and thankes that shal honour me. Which thing
was well perceiued of that holy prophet David,
when he so earnestly spake to him selfe thus: O
my soule blesse thou the Lord, & al that is within
me blesse his holy name. I saye once agayne: O
my soule blesse thou the Lord, & never forget his
manifolde rewardes. God geue vs grace (good
people) to knowe these thinges, and to feele them
in our heartes. This knowledge & feeling is not
in our selfe, by our selfe it is not possible to come
by it, & great pitie it were that we should lose so
profitable knowledge. Let vs therfore meekely cal
vpon that bountifull spirite the holy ghost whi-
ch procedeth from our father of mercy, and from
our mediatour Christ, that he wold assist vs, and
inspire vs with his presence, that in him we may
be able to heare the goodnes of God declared vnto vs, to our saluatiō. for without his lively and
secrete inspiration we can not once so muche as
speake the name of our mediatour. as S. Paule
plainely testifieth: No man can once name our
Lord Iesu Christ, but in the holy Ghost. Muche
lesse should we be able to beleue and knowe these
great misteries that be opened to vs by Christ.
S. Paule saith, that no man can know what is
of God, but the spirite of God. As for vs (saith he)
we haue receiued not the spirite of the worlde,
but the spirite which is of God, for this purpose
that in that holy spirite we might knowe the
thinges that be gauen vs by Christe. The Wyse
man saith, that in the power and vertue of the
holy ghost, resteth all wisedome, and all habilitie
to

Psal. 50

Psal. 10;

1 Cor. 12

1 Cor. 12

1 Cor. 2

to knowe God, and to please him. For he writeth thus: We know that it is not in mans power to guide his goinges. No man can know thy pleasure, except thou geuest wisedome, and sendest thy holy spirite from aboue. Sende him downe therefore (praieth he to God) from thy holy heavens, and from the throne of thy maiestie, that he may be with me & labour with me, that so I may knowe what is acceptable before thee. Let vs with so good hart pray, as he did, and we shall not faile but to haue his assistance. For he is sone seene of them that loue him, he will be founid of them that seeke him. For very liberal and gentle is the spirite of wisedome. In his power shal we haue sufficient abilitie to know our dutie to god. In him shal we be comforted & coraged to walke in our duetie. In him shal we be meete vessels to receiue y grace of almighty god, for it is he that purgeth & purifieth the mind by his secrete wor-king. And he only is present every where by his iuisible power, & containeth all thinges in his dominio. He lighneth the hart to conceiue worthy thoughtes to almighty God. He sitteth in the tongue of man, to sturre him to speake his honour. No language is hid from him, for he hath the knowledge of all speache. He onely mi-nistreth spirituall strength, to the powers of our soule & body. To holde the way which God hath prepared for vs, to walke rightly in our iourney, we must acknowledge that it is in the power of his spirite, which helpeth our infirmitie. That we may boldly come in prayer, and call vpon almighty God as our father, it is by this holy spi-

Sapi. 9

The third part of the Sermon

Gala. 4
Rom. 8

1. Cor. 12

Jere. 9

John. 5

Sapi. 13

rite, which maketh intercession for vs with continuall sighes. If any gift we haue wherewith we may worke to the glorie of God, and profite of our neighbour, all is wrought by his owne and selfe same spirite, whiche maketh his distributions peculerly to euery man as he will. If any wisedome we haue, it is not of our selues, we can not glorie therein as begon of our selues, but we ought to glory in God from whom it came to vs, as the Prophete Jeremie writeth: Let him that reioiceth, reioice in this, that he vnderstandeth and knoweth me, for I am the Lord whiche sheweth mercy, iudgement, and righteousness in the earth, for in these thinges I delight, saith the Lorde. This wisedome can not be attained, but by the direction of the spirite of God, & therfore it is called spiritual wisedome. And no where can we more certainly search for the knowledge of this will of God (by the which we must direct all our workes and dedes) but in the holy Scriptures: For they be they that testifie of him, saith our sauour Christ. It may be called knowledge and lerning, that is other where gotten out of the worde: but the wise man plainly testifieth, that they albe but vaine which haue not in the the wisedome of God. We se to what vanitie the olde Philosophers came, whiche were destitute of the science, gotten & searched for in his word. We see what vanity the scoole doctrine is mixed with, for that in this worde they sought not the will of God, but rather the will of reason, the trade of custome, the path of the fathers, the practise of the Church. Let vs therfore reade and revolve

reuelue the holy Scripture both day and night; for blessed is he that hath his whole meditation therin. It is that, that geueth light to our feete to walke by. It is that which geueth wisedome to the simple and ignoraunt. In it may we finde eternall lyfe. In the holy Scriptures fynde we Christ. In Christ find we God: for he it is, that is the expresse image of the father. He that seeth Christ, seeth the father. And contrarywise, as S. Hierome saith, the ignoraunce of Scripture, is the ignoraunce of Christ. Not to know Christ, is to be in darkenes, in the middes of our worldly & carnall light of reason and Philosophie. To be without Christ, is to be in fooliwhes: for he is the onely wisedome of the father, in whom it pleased him that al fulnesse and perfection should dwell. With whom whosoever is endued in hart by sayth, and rooted fast in charitie, hath laide a faire foundation to builde on, wherby he may be able to comprehend with all Saintes what is the breadth, and length, and deapth, & to knowe the loue of Christ. This uniuersall and absolute knowledge, is that wisedome which S. Paule wished these Ephesians to haue, as vnder heauen the greatest treasure that can be obtained. for of this wisedome the wise man writteþ thus of his expeience: All good thinges came to me together with her, and innumerable riches aboue her handes. And addeth moreover in that same place: She is the mother of al these thinges. for We is an infinite treasure vnto men, which who so vse, become partakers of the loue of God. I might with many wordes moue some of this audience

psal. i
psal. ii
psal. xix

John. 5
Hebre. 1
John. 14

Jeremie,

Coloss. 2

Ephe. 3

Sapi. 7

The third part of the Sermon

audiēce to searcke for this wisedome, to sequelle their reason, to folowe Gods commāndement, to cast from them the wittes of their braines, to favour this wisedome, to renounce the wisedome and pollicie of this fonde world, to taste and favour that wher unto the fauour and wil of God hath called them, and wil eth vs finally to enjoy by his fauour, yf we would geue eare: But I will haue to the thirde parte of my text, wherein is expressed further in Sapience, how God geneth his elect an vnderstanding of the motions of the heauens, of the alterations and circumstan-
ces of time. Which as it followeth in words more plentifully in the terte whiche I haue last cited vnto you: So it must nedes folowe in them that be indued with this spirituall wisedome. For as they can searcke where to finde this wisedome, and knowe of whom to aske it: So knowe they againe, that in time it is founide, and can therfore attemper them selues to the occasion of the time, to suffer no time to passe awaye, wherem they may labour for this wisedome. And to increase therin, they knowe howe God of his infinite mercie & lenitie geneth all men here time and place of reuentance. And they see how the wicked (as Job wryteth) abuse the same to their pride, and therefore do the godlye take the better holde of the time, to redeme it out of such use as it is spoiled in by the wicked. They whiche haue this wisedome of God, can gather by the diligent and earnest study of the worldlings of this present life, howe they waite their times, and applie them selues to every occasion of time to get

getriches, to increase their landes and patrimo-
nie. They see the time passe awaye, and therfore
take holde on it, in suche wise, that otherwhiles
they will with losse of their sleep & ease, with suf-
fering many paines, catch the offer of their time
knowing that þ which is once past, can not be
returned againe, repentance may folowe, but re-
medie is none. Why shold not they then that
be spiritually wise in their generation, waite
their time to increase as fast in their state, to
win and gaine euerlastingly? They reason what
a bruit forgetfullnes is wer in man indued with
reason, to be ignorant of their times and tides,
when they see the Turtle down, the Storke, and
the Swallowe to waite their times, as Hieremy
saith: The Storke in the ayre knoweth her ap-
pointed times, the Turtle, and the Crane, and
the Swallowe obserue the time of their com-
ming: but my people knoweth not the iudgement
of the Lord. Saint Paule willeth vs to re-
deme the time, because the dayes are rull. It is
not the councell of Saint Paule only: but of all
other that ever gaue precepts of wil dome. Ther
is no precept more seriously geuen and contain-
ding thereto knowe the time. Pea Christian men,
for that they heare how greeuously God complai-
neth & threatneth in the Scriptures, the which
will not knowe the time of his visitations, are
warned thereby the rather earnestly to apply
them selues therunto. After our Saviour Christ
had prophesied, with weeping teares, of the de-
struction of Hierusalem: at the last, he putteth
the cause, for that thou hast not knownen þ time

Piere.8

Ephes.3

Luke.3

The third part of the Sermon

of thy vification. O England, vnder the time of
Gods merciful visitation, which is shewed thee
from day to day, and yet wilt not regarde it, nei-
ther wile thou with his punishment be drunke
to thy durtie, nor with his benefites be prouoked
to thankes. If thou knewest what may fal vpon
thee for thine unthankfulnes, thou wouldest pro-
uide for thy peace. Brethren, howsoeuer the world
in generalitie is forgetful of God, let vs particu-
larly attende to our time, and win the time with
diligence, and applie our selues to that light and
grace that is offred vs, let vs, y^e Gods fauor and
iudgementes which he worketh in our time, can
not stir vs to cal home to our self to do that belongeth
to our saluation. At the least way, let the malice of
the devyll, the naughtines of the worlde whiche
we see exercised in these pernicious and last times,
wherein we see our dayes so daungerously set,
pronoke vs to watch diligently to our vocation,
to walke and go forward therin. Let the miserie,
and short transitorie ioyes, spied in the casualtie
of our dayes, moue vs, while we haue them in
our handes, and seriously stirre vs to bewise, and
to extende the gracious good will of God to vs
ward, which all the day long stretched out his
handes (as the Prophete saith) vnto vs, for the
most part his mercyfull handes, sometime his
heauie handes, that we being learned thereby,
may escape the danger that must needes fall on
the vniust, who leade their dayes infelicitie and
pleasure, without the knowing of Goddes will
towarde them, but sodainlye they go downe in-
to hell. Let vs be founde watchers, founde in
the

the peace of the Lord, that at the last day we may
be founde without spot, and blameless. Job.23
Let vs endeuour our selues (good Christian people)
diligentlye to kepe the presence of his holye spi-
rite. Let vs renounce all uncleanness, for he is
the spirite of puritie. Let vs auoide all hipotri-
tie, for this holye spirite will flee from that which
is fained. Cast we off al malice and all euill will,
Sapi.
for this spirite will never enter into anye euill
willing soule. Let vs caste awaye all the whole
lumpe of sinne that standeth about vs, for he wil
never dwel in that bodye that is subdued to sin.
We can not be seene thankefull to almightyie
God, and worke such despite to the spirit of grace
by whom we be sanctified. If we do our ende-
avour, we shall not neede to feare, we shalbe able
to ouercome al our enemies that fight against
vs. Only let vs apply our self to accept the grace
that is offred vs. Of almightyie God we haue com-
fort by his goodnes, of our Sauior Christes me-
diation we may be sure. And this holye spirite
will suggest vnto vs that shalbe holsome, and con-
firme vs in al things. Therfore it can not be but
true that Saint Paule affirmeth: Of him, by
him, and in him, be al thinges, and in him (after
this transitorie life well passed) shall we haue all
thinges. Heb.12
For Saint Paule saith: When the son
of God shall subdue all thinges vnto him, then
shall God be all in all. If ye will knowe howe
God shalbe all in all, verily after this sense maye
ye understande it: In this worlde ye see that
we be faine to borowe many things to our neces-
site, of many creatures, there is no one thinge
Heb.10
1 Cor.3
11.2
that:

The fourth part of the Sermon

that suffiseth al our necessities. If we be an h-
gred, we lust for bread. If we be a thirft, we seeke
to be refreshed with ale or wine. If we be colde,
we seeke for clothe. If we be sicke, we seeke to the
phisitian. If we be in heuines, we seeke for com-
fort of our frends, or of company, so that there is
no one creature by it selfe that can content all
our wantes and desires. But in the worlde to
come, in that everlasting felicitye, we shall no
more begge and seeke our particular comfortes
and commodities of diuers creatures: but we
shall possesse all that we can aske and desyre, in
God. And God shalbe to vs all thynges. He shall
be to vs both father and mother, he shalbe bread
and dynke, cloth, phisitians comfort, he shalbe
to vs, and that of much more blessed fassyon and
more sufficient contentation, then euer these cre-
atures were vnto vs, with much more declarati-
on then euer mans reason is able to conceiue.

a. Cor. 2. The eye of man is not able to beholde, nor his
ear can heare, nor it can be compassed in the
heart of man, what ioy it is that God hath pre-
pared for them that loue him.

Let vs all conclude then with one voice with
the wordes of Saint Paule: To him which is
able to do aboundingtly beyond our desires and
thoughtes, according to the power wher-
with him in vs, be glory and praise in
everlasting this Church, by Christ Je-sus Christ
our saviour Iesus for ever, world without end.

Amen.

Ephe. 3

An

riches where they vse their perambulations
in Rogation weeke for the oversight

of the boundes and limittes of

our towne or their Townes and to knowe the
boundes and limittes of our towne or their Townes, and to

Although we be nowe assembled
together (good Christian people)
most principally to laud & thankie
almightie God for his great be-
nefites, by beholding the fieldes
replenished with all maner fruit,
to the maintenance of our corporall necessities,
for our foode and sustenaunce, and partlye also to
make our humble suetes in prayers to his father
hy prouidence to conserue the same fruitts, in sen-
ding vs seasonable wether, whereby we may ga-
ther in the saide fruitts, to that ende for whiche
his mercyfull goodnes hath prouided them. Yet
haue we occasion secondarilye gotten vs in our
walkes on these dayes, to consider the olde aunc-
ient boundes & limits belonging to our owne
Towneship, and to other our neighbours bor-
dering about vs, to shintent that we should be
content with our owne, and not contentiouslye
strid for others, to the breache of charitie, by
any incroching one upon another, or claiming
one of the other, further then that in auncient
right & custome our forefathers haue peaceably
lived vnto vs, for our commoditie and com-
fort. Surelye a great oversight it were in vs,
whiche be Christian men in one profession of
faith, dayly looking for that heauenlye inheri-
taunce, whiche is bought for every one of vs, by
the



222

The fourth part of the Sermon

the bloudshedding of our sauour Jesus Christ, to striue and fall to variaunce for the earthlye boundes of our Townes, to the disquiet of our lyfe betwixte our selues, to the wastynge of our goodes, by vaine expences and costes in the law. We ought to remember, that our habitation is but transitorie and shorte in this mortall life. The more shame it were to fall out into immortallhatred among our selues, for so brittle possessions, and so to loose our eternall inheritaunce in heauen. It maye stande well with charitie, for a Christian man, quietlye to mainteine his right and iust title. And it is the parte of every good townes man, to preserue as much as lieth in him, the liberties, franchises, boundes, and limites of his towne and countrey. But yet so to striue for our very rightes and dueties, with the breache of loue and charitie, whiche is the only liuerie of a Christian man, or with the hurt of godlye peace and quiet, by the whiche we be knit together in one generall fellowship of Christes familie, in one common housholde of God, that is vtterly forbidden. That doth god abhorre and detest, whiche prouoketh almighty Gods wrath, otherwhiles to repnue vs quite of our commodities and liberties, because we do so abuse them for matters of strife, discorde, and discention. Sanct Paule blamed the Corinthians, for suche contentious surginge amonge them selues, to the slaunder of their profession, before the enemies of Christes religion, saying thus unto them: Nowe there is vtterlie a fault among you, because ye go to lawe one with another.

1. Cor. 6

Math. 5

1. Cor. 6

ther. Why rather suffer ye not wrong? Why rather suffer ye not harme? If S. Paule blameth the Christian men , wheredof some of them for their owne right , went contenciously so to lawe, commanding thereby the profession of patience in a Christian man: If Christ our Sauour would haue vs rather to suffer wronge , and to turne our leste cheeke to him whiche hath smitten the right , to suffer one wronge after another , rather then by breache of charitie to defende our owne: In what state be they before God, who do the wrong? What curses do they fall into , which by false witnesse , defraude eyther neighbour or townehip of his due righte and iust possession : whiche will not let to take an othe, by the holy name of God , the aucthour of all trueth, to set out a falsehood and a wrong: Knowe ye not (sayeth S. Paule) that the unrighteous shall not inherite the kingdome of God? What shall we then winne , to encrease a little the boundes and possessions of the earth, and loose the possession of the inheritaunce everlasting? Let vs therefore take suche heed in mayntaynyng of our boundes and posselli-ons , that we commit not wronge by inchyng vpon other. Let vs beware of sodayne verdite in thinges of doubt . Let vs well aduise our selues to aduouche that certainelye, wheredof eyther we haue no good knowledge or remembraunce , or to claime that we haue no iust title to . Thou shalte not (commaundeth almighty God in his lawe) remoue thy neighbours marke , whiche they of olde time haue set

Ph h i in

The fourth part of the Sermon

Prov. 22

Deut. 27

in thine inheritance. Thou shalte not (sayeth Salomon) remoue the auncient boundes whiche thy fathers haue laide. And least we shoule esteeme it to be but a light offence so to do, we shall understande, that it is reckned amonge the curses of God pronounced vpon sinners. Accursed be he (saith almighty God by Moses) who remoueth his neighbours doles and markes, and all the people shall saye, aanswering Amen thereto, as ratifying that curse, vpon whom it doth light. They do muche prouoke the wrath of God vpon them selues, whiche vse to grinde vp the doles and markes, whiche of auncient time were laide for devision of meres and balkes in the fieldes, to bringe the owners to their right. They do wickedlye, whiche do turne vp the auncient terries of the fieldes, that old men before times with great paines did treade out, whereby the Lordes recordes (whiche be the tenauntes euidences) be peruerted and transla-
ted, sometyme to the disheriting of the ryght owner, to the oppression of the poore fatherlesse, or the poore wydowe. These couetous memme knowe not what incomueniences they be auc-
tours of. Sometyme by such crafte and deceipt, be committed great discordes and riotes in the chalenge of their landes, yea sometimes mur-
ders and bloudshed, whereof thou arte giltie whosoeuer thou be, that geuest the occasion therof. This couetous practising therefore with thy neighbours landes and goodes, is hatefull to almighty God. Let no man subtilly compasse
or defraude his neighbour (biddeth S. Paule)

1.Tess.4

Deut.19

P20.11.20

Prov.25

Psal.36

in any maner of cause. For God (sayeth he) is a
 reuenger of all such. God is the God of all equi-
 tie and righteousnes, and therefore forbiddeth
 all suche deceipte and subtilitie in his lawe, by
 these wordes. Ye shall not do vnjustlye in iudge-
 ment, in line, in waight, or measure. You shall
 haue iust balaunces, true waightes, and true
 measures. False balaunce (sayeth Salomon) are
 an abomination unto the Lorde. Remember
 what Saint Paule saith, God is the reuenger
 of all wrong and iniuste, as we see by dayly ex-
 perience, howe euer it thiueth vngraciouslye
 whiche is gotten by falsehood and crafte. We be
 taught by experience, howe almighty God ne-
 ver suffereth the thirde heyre to enioye his fa-
 thers wrong possessions, yea, many a time they
 are taken from him selfe, in his owne life time,
 God is not bounde to defende suche possessions,
 as be gotten by the deuill and his councell. God
 will defende all such mens goodes and posselli-
 ons, whiche by him are obteined and possessed,
 and will defende them against the violent op-
 pressour. So witnesseth Salomon. The Lorde
 will destroy the house of the proude man: But
 he will stablish the borders of the widowe. No
 doubt of it (sayeth David) better is a little true-
 lye gotten to the righteous man, then the in-
 numerable riches of the wrongfull man. Let
 vs flee therefore (good people) all wronge practi-
 ses, in getting, maintaining, and defending
 our possessions, landes, and liuelodes, our boun-
 des and liberties, remembryng that suche pos-
 sessions be all vnder Gods reuengement. But

Wh h ii what

The fourth part of the Sermon

what do we speake of house and lande? Nay it
is saide in Scripture, that God in his yre doth
roote vp whole kingdomes for wronges and op-
pressions, and doth translate kyngdomes from
one nation to another, for vnrigheteous dealing,
for wronges, and riches gotten by deceipt. This

Dani. 4

is the practise of the holy one (saith Daniell)
to thintent that liuing men may knowe, that
the most hye hath power on the kingdomes of
men, and geueth them to whom soever he will.
Furthermore, what is the cause of penurie and
scarcenesse, of dearth and famine? any other
thing but a token of Gods yre, reuenging our
wronges and iniuries one done to another? Ye
haue sownen muche (obraydeth God by his Pro-
phete Aggei) and yet bring in lyttle, ye eate, but
ye be not satisfied, ye drinke, but ye be not filled,
ye cloth your selues, but ye be not warme, and
he that earneth his wages putteth it in a bot-
tomlesse purse, ye looke for muche encrease, but
lo it came to little, and when ye brought it home

Agge. 1

(into your barnes) I dyd blowe it a waye, sayeth
the Lorde. O consider therefore the yre of God
against gleaners, gatherers, and incrochers vpon
other mens landes and possessions. It is
lamentable to see in some places, howe greedy
men vse to plowe and grate vpon their neigh-
bours lande that lyeth next them, howe cou-
tous men nowe a daies, plowe vp so nighe the
common balkes and walkes, whiche good men
before time, made the greater and broder, parte-
lye for the commodious walke of his neighbour,
partly for the better shache in haruest time, to

the

the more confort of his poore neighbours cat-
tell. It is a shame to beholde the infatiaenes
of some covetous persons in their doinges:
that where their auncetours left of their land,
a broade and sufficient beere balke, to carye the
corpes to the Christian Sepulture, howe men
pinche at such beere balkes, whiche by long use
and custome, ought to be inviolably kepte for
that purpose. And nowe they either quicke rare
them vp, and turne the dead bodye to the boone
farther about in the hye stratis; or els if they
leauie anye such meere, it is to straite for two to
walkie on. These strange incrochementes (good
neighbours) shoulde be looked upon. These
shoulde be considered in these dayes of our per-
ambulations. And afterwarde, the parties
monished, and charitably refoumed, who be
the doers of such private gaining to the flain-
men of the towne ship, and to the hindernance of
the poore. Your hye mayes shoulde be conside-
red in your walkes, to understande where to be-
stowe your dayes workes, according to the good
statutes provided for the same. It is a good
deede of mercy, to amende the dangerous and
wolosome wayes, whereby thy poore neighbour
riding on his seely weake beast, soundereth not
in the deepe thereof, and so the market the worse
serued for discouraging of poore bittalers to re-
maine thither for the same cause. It nowe there-
fore ye will haue your prayers hearde before al-
mighty is God, for the encrease of your corne and
cattell, and for the defence therof, from unseaso-
nable misches and blashes, from hayle and other
such

172

The fourth part of the Sermon

Leui.19
Deut.24

1.Coz.9

Joel.8

Pro.3

such tempestes, loue equitie and righteouesnes, ensue mercie and charicie, whiche God moche reuireth at our handes. Whiche almighty God respected chieflie, in making his Ciuile lawes for his people the Israelites, in charging the owners, not to gather by their corne to nigh at harvest season, nor the Grapes and Olives in gathering time, but to leauue behinde some care of corne for the poore gleaners. By this he meante, to induce them to pitie the poore, to reliev the needie, to shewe mercy and kindnes. It can not be lost, whiche for his sake is distributed to the poore. For he whiche ministreth feedeth to the soule, and bread to the hungry; which sendeth downe the early and latter raine vpon your fieldes; so to fill by the barnes with corne, and the wine presses with wine; and oyle, he sayeth; who recompenseth all kinde benefites in the resurrection of the just; he will assuredly recompence all mercfull deedes shewed to the nedie, howsoeuer unable the poore is, vpon whom it is bestowed. O sayeth Salomon; Let not mercye and trueth forsake thee. Bind them about thy necke (saith he) and write them on the table of thy heart, so shal they haue fauour at Gods hande. Thus honour thou the Lord with thy riches, and with the little fruities of thine exorceise; So shall thy barnes be filled with abundance, and thy presses shall bluste with newe wine. Nay, God hath promised to open the windowes of heaven, vpon the liberall righteous man, that he shall want nothing. He will expresse the deuouring Caterpillar.

He, whiche shold deloure your fruities. He will
geue you peace and quiet, to gather in your pro-
vision, that ye maye sit every man vnder his
owne bine quietly, without feare of the forraime
enemis to inuade you. He will geue you, not on-
ly foode to feede on, but stomackes and good ap-
petites, to take conforte of your fruities, whereby
in all thinges ye maye haue sufficiencie. Finally
he will blesse you with all maner abounding
in this transitorie life, & endue you with all ma-
ner benediction in the nexte worlde, in the king-
dome of heauen, through the merites of our
Loerde and Sauour, to whom with the Father
and the holye Ghoste, be all honour, everlasting,
Amen.

**An Homilie of the state
of Matrimonie.**



The woorde of almighty God doth
testifie and declare, whence the
originall beginning of Matrimo-
nie commeth, and where it is
indeined. It is inuited of God
to th' intent that man and woman
should liue lawfully in a perpetuall friendly felow-
ship, to bring forth fruite, and to auoide forni-
cation. By whiche meanes, a good conuience
mught be preserued on both parties, in videring
the corrupt inclinations of the flesh, within the
limites of honestie. for God hath straigntly
prohiden all fornicacion and uncleanness, and
þat from tyme to tyme, taken grecuous puni-
shementes

mentes of this inordinate lust, as all stories and
ages hath declared. Furthermore, it is also or-
deined, that the Churche of God and his king-
dome might by this kind of life, be conserued and
enlarged, not onely in that God geneth children
by his blessing, but also in that they be brought
up by the parentes godly, in the knowledge of
Gods woorde, that this the knowledge of God
and true religion, might be deliuered by suc-
cession from one to another, that finally, many
mignt enioye that everlasting immortalitie.
Wherfore, soasmuche as Matrimonie serueth
aswell to awyde synne and offence, as to en-
crease the kyngedome of God. You, as all o-
ther which enter that state, must acknowledge
this benefite of God, with pure and thankefull
mindes, for that he hath so rilled your hartes,
that ye folowe not the example of the wicked
worfde, who set their delighte in fylthinesse of
synne, where both of you stande in the feare of
God, and abhorre all fylthinesse. For that is
surely the singuler gifte of God, where the com-
mon example of the worlde, declareth howe the
Devil hath their hartes bounde and entan-
gled in diuelle lures, so that they in their
muerelle state runne into open abominati-
ons, without any gudge of theyr conscience.
Whiche sort of men that Iquesh to desperado
and fylthylye, whiche damnation targeth to
them. Saint Paul describeth it to them, say-
ing: Neþher whormongers, neþher adulter-
ers shall inherite the kyngedome of God. This
horrible iudgement of God ye haue escaped shrouded

his mercy, yf so be that ye lyue inseperately, according to Gods ordinaunce. But yet I woulde not haue you carelesse without watching. For the devill will assay to attempt all thinges to interrupt and hynder your heartes and godly purpose, yf ye will geue him any entrie. For he will eyther labour to breake this godly knot once begon betwixt you, or els at the least, he will labour to encomber it with divers grieses and displeasures.

And this is his principall craft to worke dissencion of hartes, of the one from the other: That wheras now there is pleasaunt and swete loue betwixt you, he will in the steeds thereof, bring in most bitter and unpleasaunte discorde. And surely that same aduersary of ours, doth as it were from aboue, assault mans nature and condition. For this folly is euer from our tender age, growen vp with vs, to haue a desyre to rule, to thinke hyghly by our selfe, so that none thinketh it meete to geue place to another. That wicked wyce of stuppeyne will and selfe loue, is more meete to breake and to disseuer the loue of heart, then to preserve concorde. Wherefore, maried persons must apply their mindes in mooste earnest wise to concorde, and must crave continually of God, the helpe of his holy spirite, to rule their hartes, and to knit their mindes together, that they be not dissevered by any division of discorde. This necessarie of prayer, muste be oft in the occupying and blyng of maried persons, that oft time the one shoulde pray for the other, least hate and debate doe arise betwixt.

The Sermon of

betwixt them. And because fewe do consider this thing, but more fewe do perfourme it (I saye to pray diligently) we see howe wonderfull the deuill deludeth and scorneth this state, howe fewe matrimonies there be without chidinges, bawlinges, tauntinges, repentinges, bytter cursynges, and fightinges. Whiche thinges whosoever dothe commit, they do not consider that it is the instigation of the ghostly enemie, who taketh great delight therein: for els they would with all earnest endeavour, striue against these mischieves, not onely with praier, but also with all possible diligence. Yea, they woude not geue place to the prouocation of wrath, whiche styxeth them eyther to suche rough and sharpe wordes or stripes, whiche is surely compassed by the deuill, whose temptation, if it be folowed, must nedes begin and weave the webbe of all miseries and sorowes. For this is moste certainlye true, that of suche beginninges must nedes ensue the treach of true concorde in hart, wherby all loue must nedes shortly be banyshed. Then can not it be but a miserable thing to beholde, that yet they are of necessitie compelled to lyue together, whiche yet can not be in quiet together. And this is moste customable every where to be scene. But what is the cause thereof? forsooth, because they will not consider the craftie traynes of the deuill, and therefore giveth not them selues to pray to God, that he woulde bouchesafe to represse his power. Moreover they do not consider howe they promote the purpose of the Deuill, in that they folowe
the

the wrath of their hartes, whyle they threate
one another, while they in their folly turne all
vp side downe, whyle they will never geue over
their right as they esteeme it, yea, whyle many
times they will not geue over the wrong part
in deede. Learne thou therefore, yf thou desirtest
to be boide of all these miseries, yf thou desirkest
to liue peaceably and comfortable in wedlocke,
howe to make thy earnest paimer to God, that
he would gouerne both your hartes by his holy
spirite, to restrayne the devils power, where-
by your concorde maye remaine perpetuallye.
But to this prayer, muste be ioyned a singuler
diligence, whereof S. Peter geueth his precept,
saying: You husbandes deale with your wifes
according to knowledge, geuing honour to the
wife, as vnto the weaker vessell; and as vnto
them that are heires also of the grace of lyfe,
that your prayers be not hindered. This precept
both pertayneth to the husbande. for
he ought to be the leader and authour of loue,
in cherishing and increasing concorde, whiche
then shall take place, yf he will use measurable
nes and not tirannie, & yf he yelde some thinges
to the woman. for the woman is a weake crea-
ture, not endued with like strength and constan-
cie of minde, therfore they be the soner dis-
quieted, and they be the more prone to all weake
affections and dispositions of minde, more then
men be, and lighter they be; and more bayne in
their fantasies and opinions. These thinges
must be considered of the man, that he be not too
siffe, so that he ought to winke at some thin-
ges,

ges, and must gentillye expounide all thinges, and to forbearre. Howbeit the common sorte of men doth iudge, that such moderation shoulde not become a man. for they saye, that it is a token of a womanishe cowardnes, and therefore they thinke that it is a mans parte to fume in anger, to fight with fiste and stasse. Howebeit, howsoever they imagine, vndoubtedly S. Peter doth better iudge what shoulde be seemyng to a man, and what he shoulde moste reasonablye perfourme. for he sayeth, reasoning shoulde be vsed, and not fighting: Yea, he saith more, that the woman ought to haue a certaine honoure attributed to her, that is to say, she must be spared and borne with, the rather for that she is the weaker vessell, of a fraile heart, inconstant, and with a woorde soone stirred to wrath. And therefor considering these her fraylties, she is to be the rather spared. By this meanes, thou shal not onylе norysche concorde: but shalt haue her hart in thy power and will. for honest natures will sooner be reteined to do their duetie, rather by gentle wordes, then by stripes. But he which will do all thinges with extremitie and severite, and doth vse alwayes rigour in woordes, and stripes, what will that availe in the conclusion? Merily nothing, but that he thereby setteth forwarde the Devils worke, he banisheth away concorde, charitie, and sweete amitie, and bringeth in discention, hatted and yhattemes, the greatest grieses that can be in the mutuall loue and felowship of mans life. Expounde all this, it bringeth another euill them with:

with: for it is the destruction and enterruption
of prayer. for in the time that the minde is oc-
cupied with dissention and discorde, there can be
no true prayer vsed. for the Lordes prayer hath
not onely a respect to particular persons, but to
the whole vniversall. In the whiche we open-
ly pronounce, that we will forgeue them whi-
che hath offended against vs, euen as we aske
forguenes of our sinnes of God. Which thing,
howe can it be done rightly, when their heartes
be at dissention? Howe can they praye eche for
other, when they be at hate betwixt themselues?
Howe, yf the aide of praier be taken awaye, by
what meanes can they sustaine them selues in
anye confort? for they can not otherwise ey-
ther resist the Deuill, or yet haue their heartes
stayed in stable comfort in all perilles and ne-
cessities, but by prayer. Thus all discommodi-
ties, aswell worldlye, as ghostlye, folowe this fro-
warde testines, and combrous fiercenes in ma-
ners, whiche be more meete for bruite beastes,
then for reasonable creatures. Sainct Peter
doth not allowe these thinges, but the deuill de-
sireth them gladlye. Wherefore take the more
heed. And yet a man may be a man, although
he do not vse suche extremitie, yea, though he
shoulde dissemble some thinges in his wifes
maners. And this is the parte of a Christian
man, whiche both pleasest God, and serueth al-
so in good vse, to the comforde of their mariage-
state. Howe as concerning the wifes duetie.
What shall become her? shall she abuse the gen-
tlenes and humanitie of her husbande? and at
her:

The Sermon of

I. Pet., 3

her pleasure turne all thinges by side downe.
So surely. For that is farre repugnaunt against
Gods commaundement. For thus doth S. Pe-
ter preache to them: Ye wyues, be ye in subiecti-
on to obey your owne husband. To obey, is ano-
ther thing then to comptrolle or commaunde.
Whiche yet they may do to their children, and to
their familie. But as for their husbandes, them
must they obey, and ceasse from commaunding,
and perfourme subiection. For this surely doth
nor is he concorde very muche, when the wife is
redie at hande at her husbandes commaunde-
ment, when she will applye her selfe to his will,
when she endeuoureth her selfe to seeke his con-
tentation, and to do him pleasure; when she will
eschewe all thinges that might offend him. For
thus will moste truely be verified the saying of
the Poete: A good wife, by obeying her hus-
bande, shall beare the rule, so that he shall haue
a delight and a gladnes, the sooner at all times
to returne home to her. But on the contrarie
part, when the wyues be stuppeyne, frowarde,
and malypert, their husbandes are compelled
thereby to abhorre and flee from their owne
houses, eten as they should haue battayle, with
their enemies. Howebeit, it can scantly be, but
that some offences shall sometime chaunce be-
twixte them. For no man dothe lyue without
faulfe, specially for that the woman is the more
fraile parte. Therefore let them beware, that
they stande not in their faultes and wilfulnes:
but rather let them acknowledge theyr follyes,
and say: My husbande, so it is, that by my an-
ger

ger I was compelled to do this or that, for gene
it me, and hereafter I will take better heede.
Thus ought women the more redilie to do, the
more they be ready to offend. And they shall not
do this onely to atoide strife and debate: but ra-
ther in the respect of the commaundement of
God, as S. Paule expresteth it in this fourme
of wordes: Let women be subiect to their hus-
bandes, as to the Lord. For the husbande is
the head of the woman, as Christ is the head of
the Churche. Here you vnderstande, that God
hath commaunded, that ye should acknowledge
the auctoritie of the husbande, and referre to
him the honour of obedience. And Saint Peter
sayth in that place afore rehearsed, that holy ma-
tronies did sometimes decke them selues, not
with gold and siluer, but in putting their whole
hope in God, and in obeying their husbandes, as
Sara obeyed Abraham, calling him Lord, whose
daughters ye be (saith he) yf ye folowe her exam-
ple. This sentence is very meete for women to
pint in their remembraunce. Trueth it is, that
they must specially feele the grieves and paines of
their matrimonie, in that they relinquishe the
libertie of their owne rule, in the payne of their
traueling, in the bringing vp of their children:
In which offices they be in great perils, and be
greued with great afflictions, whiche they might
be without, if they liued out of matrimonie. But
Saint Peter saith, that this is the chiefe orna-
ment of holy matronies, in that they sette their
hope and trust of God, that is to say, in that they
refused not from mariage for the busynesse ther-
of,

Ephe. 5

1. Pet. 3

222
The Sermon of

of, for the grieses & perils therof: but committed all such aduentures to God, in most sure trust of helpe, after that they haue called vpon his ayde. O woman, do thou the lyke, and so shalt thou be most excellently bewtified before God and all his Angels & Saintes, and thou nedest not to seeke further for doing any better works. For obey thy husband, take regard of his requestes, and geue heede vnto him to perceiue what he requireth of thee, & so shalt thou honour God, and liue peaceably in thy house. And beyonde this, God shall folowe thee with his benediction, that all thinges shal well prosper both to thee and to thy husbande, as the Psalme saith: Blessed is the man whiche feareth God, and walketh in his waies, thou shalt haue the fruite of thine owne handes, happy shalte thou be, and well shall it go with thee. Thy wife shall be as a vine, plentifullye spreading about thy house. Thy children shall be as the yong springes of the Oliues about thy table. Lo thus shal that man be blessed (saith Dauid) that feareth the Lorde. This let the wife haue euer in minde, the rather admonished thereto by the apparell of her head, whereby is signified, that she is vnder couert and obedience of her husbande. And as that apparell is of nature so appointed to declare her subiection: So biddeth Saint Paule that all other of her rayment shoulde expresse both shamefaines and sobrietie. For if it be not lawefull for the woman to haue her head bare, but to beare thereon the signe of her power whersoeuer she goeth: more is it required þþe declare the thing that is ment therby.

thereby, and therfore these auient women of
the olde wold called their husbandes Lordes, &
sewed them reuerence in obeying them. But
peraduenture she will saye, that those men loued
their wiues in deepe. I knowe that well enough,
and beare it well in minde. But when I do ad-
monishe you of your duties, then call not to con-
sideration what their dueties be. For when we
our selues do teache our children to obey vs as
their parentes, or when we resourme our ser-
uantes, and tell them that they shoulde obey their
maisters, not onely at the eye, but as to the Lord:
If they shoule tell vs agayne our dueties, we
woulde not thinke it well done. For when we be
admonished of our dueties & faultes, we ought
not then to seke what other mens duties be. For
though a man had a companion in his fault, yet
should not he thereby be without his fault. But
this must be onely loked on, by what meanes thou
maiest make thy selfe without blame. For Adam
did lay the blame vpon the woman, & she turned
it vnto the serpent: but yet neither of them was
thus excused. And therfore bring not such excus-
es to me at this time: but apply al thy diligence
to heare thine obedience to thy husbande. For
when I take in hand to admonishe thy husband
to loue thee, and to cherishe thee: yet will I not
crasse to set out the law that is appointed for the
woman, aswell as I woulde require of the man
what is written for his lawe. So thou therefore
about such things as becometh thee only, & sew
thy selfe tractable to thy husbande. Or rather yf
thou wilst obey thy husband for gods precept, the

I i . i .

allege

The Sermon of

allege such things as be in his duetie to do, but perfourme thou diligently those thinges which the lawmaker hath charged thee to do. For thus is it most reasonable to obey God, yf thou wilte not suffer thy selfe to transgresse his law. He that loueth his frende, seemeth to do no great thing: but he that honoreth him that is hurtful & hateful to him, this man is worthie much commendation: Euen so thinke thou, yf thou canst suffer an extreme husband, thou shalt haue a great reward therfore. But if thou louest him onely because he is gentle & curtesie, what reward will God geue the therfore? Yet I speake not these things, that I would wilche the husbands to be sharpe towardes their wifes: but I exhorte the women that they would paciently beare the sharpnes of their husbandes. For when eyther partes do their best to perfourme their dueties the one to the other, then foloweth thereon greate profite to their neighbours for theyr examples sake. For whē the woman is ready to suffer a sharpe husband, and the man will not extremely entreat his stubberne and troublesome wyfe, then be all thinges in quiet, as in a most sure hauen. Euen thus was it done in old time, that every one did their owne duetie and office, and was not busie to require the duetie of their neighbours. Consider I pray thee that Abraham tolke to him his brothers sonne, his wife did not blame him therfore. He commaunded him to go with him a long iourney, she did not gaynesay it, but obeyed his precept. Againe, after all those great miseries, laboures, and paynes of that Journey, when

Abra.

Abraham was made as Lord ouer all, yet did he
genue place to Lot of his superioritie: Which
matter Sara tolde so litle to grieve, that she never
once suffered her tongue to speake such wordes as
the common maner of women is wont to do in
these dayes, when they see their husbandes in
such roumes, to be made vnderlinges, and to be
put vnder their yongers, then they obuide them
with comberous talke, and call them fooles, da-
stardes, and cowarde, for so doyng. But Sara
was so farre from speaking any such thing, that
it came never into her minde and thought so to
saye, but alowed the wisedome and will of her
husbande. Yea, belyde all this, after the sayde
Lot had thus his will, and left to his vncle the
lesser portion of lande, he chaunceþ to fall into
extreme perill. Whiche chaunce, when it came to
the knowledge of this said Patriarch, he incon-
tinently put all his men in harnessse, and prepa-
red him selfe, with all his familie and friendes,
against the hoaste of the Persians. In whiche
case, Sara did not counsayle him to the contra-
rie, nor did say, as then might haue bene saide:
My husbande, whither goest thou so vnadvised-
ly? Why runnest thou thus on head? Why doest
thou offer thy selfe to so great perilles, and art
thus redie to ieoparde thine owne life, and to pe-
nall the liues of all thine, for such a man as hath
done thee such wrong? At the least way, yf thou
regardest not thy selfe, yet haue compassion on
me, whiche for thy loue haue forsaken my kinred
and my countrey, and haue the want both of my
friendes and kinfolkes, and am thus come into

The Sermon of

so farre countreys with thee, haue pitie on me,
and make me not here a widowe, to caste me to
suche cares and troubles. Thus might she haue
saide. But Sara neither saide nor thought such
wordes, but she kepte her selfe in scilence in all
thinges. Furthermore, all that time when she
was barren, and toke no paine as other women
did, by bringing forth fruite in his house: What
did he? He complained not to his wife, but to
almightie God. And consider howe eyther of
them did their dueties, as became them. For
neither did he despise Sara because she was
barren, nor never did cast it in her teeth. Consi-
der againe howe Abraham expelled the hande-
maide out of the house when she required it. So
that by this I maye truely proue, that the one
was pleased and contented with the other in al
thinges. But yet set not your eyes onely on this
matter, but loke further what was done before
this, that Agar vsed her maistresse dispitefully,
and that Abraham him selfe was somewhat pro-
uoked against her, whiche must needes be an in-
tollerable matter and a painefull, to a free hear-
ted woman and a chaste. Let not therefore the
woman be to busy to cal for the duetie of her hus-
bande, where she shoulde be readye to perfourme
her owne, for that is not worthy any great com-
mendation. And euен so againe, let not the man
onely consider what longeth to the woman, and
to stande to earnestly gasing thereon, for that is
not his part or duetie: But as I haue saide, let
eyther parties be redy and willing to perfourme
that which belongeth specially to them selfe. For

If we be bounde to holde out our lefte cheeke to
braungers whiche will smite vs on the right
cheeke: howe muche more ought we to suffer an
extreme and vnhind husband? But yet I meane
not that a man shoulde beate his wife, God for-
bid that, for that is the greatest shame that can
be, not so much to her that is beaten, as to him
that doth the deepe. But yf by such fortune thou
chauncest vpon such an husbande, take it not to
heauyly, but suppose thou that thereby is laide
vpp no small rewarde hereafter, and in this life
time no small commendation to thee, yf thou
canst be quiet. But yet to you that be men, thus
I speake. Let there be none so greeuous fault to
compell you to beate your wiues. But what saye
I your wiues, no, it is not to be borne with, that
an honest man shoulde laye handes on his maid
seruaunt to beate her. Wherefore, if it be a great
shame for a man to beate his bonde seruaunt,
muche more rebuke it is to laye violent handes
upon his free woman. And this thing maye we
well understande by the lawes whiche the Pai-
nims hath made, which doth discharge her any
lenger to dwell with suche an husbande, as un-
worthy to haue any further company with her,
that doth smite her. For it is an extreme point,
thus so viley to entreat her like a slauie, that is
fallowe to thee of thy life, and so conioyned vnto
thee before time in the necessary matters of thy
lusing. And therfore a man may well likensuche
a man (yf he may be called a man, rather then a
wilde beast) to a killer of his father or his mo-
ther. And where as we be commaunded to for-

J i i sake

The Sermon of Job

Take our father & mother for our wifes sake, and yet thereby do worke them none iniurie, but do fulfill the lawe of God: Howe can it not appeare then to be a point of extreme madnes, to intreat her dispitefully, for whose sake God hath commaunded thee to leave parentes? Pea, who can suffer suche despite? Who can worthyly expresse the inconuenience that is, to see what wepinges & wailinges be made in the open streates, when neighbours run together to the house of so untruly an husband as to a bedlem man, who goeth about to ouerturne all þ he hath at home? Who wold not thinke þ it were better for such a man to wish the ground to open, and to swallow him in, then once euer after to be sene in the market? But peraduenture thou wilt obiecte, that the woman prouoketh thee to this point. But consider thou againe, that the woman is a fraile vessell, and thou art therfore made the ruler and head ouer her, to beare the weakenes of her in this her subiection. And therfore studie thou to declare the honest commendation of thine auctorite, which thou canst no way better do, then to forbeare to bittre her in her weakenesse & subiection. For euен as the king appeareth so much the more noble, the more excellent and noble he maketh his officers and lieuetenauntes, whom þ he shoulde dishonour, and despise the auctorite of their dignitie, he shoulde depriue himselfe of a great part of his owne honour: Euen so, þ thou doest despise her that is set in the next romme beside thee, thou doest much derogate and decay the excellencie and vertue of thine owne auctorite.

vitie. Recount all these thinges in thy minde, and be gentle and quiet. Understande that God hath geuen thee children with her, and art made a father, and by such reason appease thy selfe. Doest not thou see the husbande men, what diligence they vse to till that grounde whiche once they haue taken to farme, though it be never so full of faultes? As for an example, though it be drye, though it bringeth forth weedes, though the soile can not beare to muche wette, yet he tilleth it, and so winneth fruite thereof: Even in like maner, yf thou wouldest vse like diligence to instructe and order the minde of thy spouse, if thou wouldest diligently applie thy selfe to wede out by litle and litle the noysome wedes of uncomely maners out of her minde, with holsome preceptes, it coulde not be, but in time thou shoudest finde the pleasaunt fruite thereof, to both your comfortes. Therefore, that this thing chancie not so perfourme this thing that I do here counsaile thee. Whatsoeuer any displeasant matter rileth at home, yf thy wife hath done ought amisse, comfort her, and increase not the heauiness. For though thou shoudest be greeued with never so many thinges, yet shalt thou find nothing more greeuous then to want the benevolence of thy wife at home. What offence soever thou canst name, yet shalt thou finde none more intollerable then to be at debate with thy wife. And for this cause most of all oughtest thou to haue this loue in reurence. And yf reason moueth thee to beare any burthen at anye other mens handes, much more at thy wiues. For ye
J i iiii we

The Sermon of

she be poore, bþbrayde her not, yf she be simple,
taunt her not, but be the more curteous. For
she is thy body, and made one fleshe with thee.
But thou peradventure wilte saye that she is
a wrathfull woman, a drunkarde, and beastly,
without witte and reason. For this cause, be-
wayle her the more. Chafe not in anger, but
praye to almighty God. Let her be admonished
and holpen with good counsayle, and do thou
thy best endeavour; that she may be deliuered of
all these affections. But yf thou shouldest beate
her, thou shalte encrease her euill affections.
For frowardnes and sharpnes is not amended
with frowardnes; but with softenesse and gen-
tlenesse. Furthermore, consider what rewarde
thou shalt haue at Gods hande: For where thou
mighthest beate her, and yet for the respect of the
feare of God thou wilt abstayne and beare paci-
ently her great offences, the rather in respect of
that lawe whiche forbiddeth that a man shold
cast out his wife what faulke soever she be com-
bred with, thou shalt haue a very great reward,
and before the receipte of that rewarde, thou
shalte feele manye commodities: For by this
meanes, she shall be made the more obedient, and
thou, for her sake, shalt be made the more mecke.
It is written in a storie, of a certayne straunge
Philosopher, whiche hadde a cursed wife, a fro-
warde, and a drunkarde. When he was asked,
for what consideration he did so beare her euill
maners? He made aunswere. By this meanes
(saide he) I haue at home a scolemaster, and
an example howe I shoulde behaue my selfe
abrode.

abode. for I shall (saith he) be the more quiet
with other, beinge thus daylye exercised and
taught in the forbearing of her. Surely it is a
shame that Paynims shoulde be wiser then we,
we I say, that be commaunded to counterfayte
Angels, or rather God him selfe, through meke-
nesse. And for the loue of vertue, this saide phi-
losopher Socrates, woulde not expell his wife
out of his house. Pea some saye, that he did ther-
fore marrye his wife, to learne this vertue by
that occasion. Wherefore, seyng many men be
farre behynde the wisedome of this man, my
counsell is, that fyste and before all thinges,
that man do his best endeour to get him a good
wyfe, indued with all honestie and vertue. But
if it so chaunce that he is deceiued, that he hath
chosen such a wife as is neyther good nor tolle-
table, then let the husband folowe this philoso-
pher, and let him instruct his wife in euery con-
dition, and never lay these matters to sight. for
the marchaunt man, except he fyft be at com-
position with his factour to bse his interaffaires
quietelye, he will neyther styrre his shippe to
sayle, nor yet will laye handes vpon his mar-
chaundise. Euen so, let vs do all thinges, that
we may haue the felowship of our wiues, which
is the factour of all our doings at home, in great
quiet and rest. And by these meanes all thinges
shall prosper quietly, & so shall we passe through
the daungers of the troublous sea of this world.
for this state of lyfe will be more honourable
and comfortable then our houses, then seruaun-
tes,

The Sermon of

152
trs, then money, then landes and possessions,
then all thinges that can be tolde. As all these
with sedition and discorde, can never worke vs
any comfort: So shall all thinges turne to our
commoditie and pleasure, yf we drawe this yoke
in one concorde of harte and minde. Wherevpon
do your best endeuour, that after this sorte
ye vse your matrimonie, and so shall ye be ar-
med on every syde. Ye haue escaped the snares
of the devill, and the vnlawefull lustes of the
fleshe. Ye haue the quietnesse of conscience by
this institution of matrimonie, ordeyned by
God. Therefore vse oft prayer to him, that he
woulde be present by you, that he woulde conti-
nue concorde and charitie betwyxt you. Do the
best ye can of your partes to custome your selues
to softenesse and meekenesse, and beare well in
worth suche ouersightes as chaunce. And thus
shall your conuersation be mosse pleasant and
comfortable. And although (whiche can no o-
therwise be) some aduersities shall folowe, and
otherwhiles nowe one discommoditie, ne we an
other, shall appeare: yet in this common trou-
ble and aduerfitie, lift vp both your handes vnto
heauen, call vpon the helpe and assistance of
God the auchhour of your mariage, and surely
the promise of reliefe is at hande. For Christ af-
firmeth in his Gospell: Where two or three be
gathered together in my name, and be agreed,
what matter soever they praye for, it shall be
graunted them of my heauenly father. Why
therefore shouldest thou be afrayde of the daun-
ger,

ger, where thou hast so redye a promise and so
nye an helpe? furthermore you muste under-
stande, howe necessarie it is for Christian folke
to beare Christes crosse: for els we shall neuer
seele howe comfortable Gods helpe is vnto vs.
Therefore geue thankes to God for his great be-
nefite, in that ye haue taken vpon you this state
of wedlocke, and praye you instantlye that al-
mighty God may luckylye defende and mayn-
tayne you therein, that neyther ye be ouercom-
med with any temptation, nor with any aduer-
sie. But before all thinges, take good heede
that ye geue no occasion to the devill to let and
hynder your prayers by discorde and dissention:
for there is no stronger defence and staye in all
our life then is prayer, in the which we may
call for the helpe of God and obteine it, wher-
by we may winne his blessing, his grace,
his defence and protection, so to
continue therin to a better life.

to come. Which graunt

vs he that died

for vs all, to whom be all ho-

nour and prayse, for

euer and euer.

Amen.



An Homilie against Idlenes.



Orasmuche as man being not borne to ease & rest, but to labour and trauaile, is by corruption of nature through sinne, so farre degenerated and growen oute of kinde, that he taketh Idlenes to be no euill at all, but rather a commendable thinge, seemelye for those that be wealthie, and therefore is greedylye embraced of moste parte of men, as agreeable to their sensuall affection, and all labour and trauaile is diligentlye auided, as a thing painefull and repugnaunt to the pleasure of the fleshe. It is necessarye to be declared vnto you, that by the ordinaunce of God, whiche he hath set in the nature of man, every one ought in his lawefull vocation and calling, to geue him selfe to labour: And that Idlenesse, being repugnaunt to the same ordinaunce is a greuous sinne, and also for the great inconueniences and mischieves whiche spring thereof, an intollerable euill: to thintent that when ye vnderstande the same, ye may diligentlye flee from it; and on the other part, earnestly applye your selues, every man in his vocation, to honest labour and busines, which as it is enioyed vnto man by Gods appointment, so it wanteth not his manifolde blessings and sundrye benefites.

Almighty God, after that he had created man, put him into Paradice, that he might dresse and kepe it. But when he had transgressed gods commaundement, eating the fruit of the tree which was

was forbidden him, almighty God forthwith did cast him out of paradise into this woful bale of miserie, enioyning him to labour the ground that he was taken out of, and to eate his breade in the sweat of his face all the dayes of his life. It is the appointment and will of God, that every man during the time of this mortall and transitorie life, shold geue him selfe to some honest and godly exercise and labor, and euery one to do his owne busines, and to walke vprightly in his owne calling. Man (saith Job) is borne to labour, and we are commaunded by Jesus Sirach, not to hate painefull workes, neither husbandry, or other siche misteries of trauaile, which the highest hath created. The wise man also exhorteth vs to drinke the waters of our owne cesterne, and of the riuers that runne out of the middes of our owne well, meaning there-by, that we shold live of our owne labours, and not deuour the labours of other. Saint Paule hearing that among the Thessalonians there were certaine that liued dissolutelye and out of order, that is to saye, whiche did not worke, but were busie bodis, not getting their owne liuing with their owne trauaile, but eating other mens bread of free cost, did commaund the saide Thessalonians, not onelye to withdrawe them selues and abstaine from the familiar companye of such inordinate persons, but also that yf there were any such among them that woulde not labour, the same shold not eate, nor haue anye liuing at other mens handes. Whiche doctrine of S. Paule (no dout) is grounded vpon the general ordinaunce

Job. 5
Eccl. 7

Prov. 5

2. Thess. 3;

ordinance of God, which is, that every man should labour: And therefore it is to be obeyed of all men, and no man can justly exempt him selfe from the same. But when it is saide, all men should labour, it is not so straightly meant, that all men shoulde vse handie labour. But as there be diuers sortes of labour, some of the mind, and some of the body, and some of both: So euery one (except by reason of age, debility of body, or want of health, he be vnapte to labour at all) ought both for the getting of his owne living honellye, and for to profite others, in some kinde of labour to exercise himselfe, according as the vocation wherunto God hath called him, shall require. So that whosoever doth good to the common weale & societie of men with his industrie and labour, whether it be by gouerning the common weale publiquely, or by bearing publique office or ministerie, or by doing any common necessary affaires of his countrey, or by geuing counsell, or by teaching and instructing others, or by what other meanes soever he be occupied, so that a profite and benefite redounde thereof vnto others, the same person is not to be accounted ydle, though he worke no bodylye labour, nor is to be denied his living (yf he attende his vocation) though he worke not with his handes. Bodilye labour is not required of them whiche by reason of their vocation and office, are occupied in the labour of the minde, to the profit and helpe of others. Sainct Paule exhorteth Timothie to eschewe and refuse ydle widowes, which ga about from house to house, because they

422

The Sermon:

Pyo. 11. 28 He that tilleth his lande, shall haue plenteuous
nes of bread, but he that floweth in ydlenes, is a
verye foole, and shall haue pouertie ynough.

Pyo. 10 Agayne, a slouthfull body will not go to plowe
for colde of the winter, therefore shall he go a
begging in Sommer, and haue nothing. But
what shall we neede to stande muche about the
proving of this, that pouertie foloweth ydle-
nes? We haue to muche experiance thereof (the
thinge is the more to be lamented) in this
Realme. For a great part of the beggerie that is
among the poore, can be imputed to nothing so
muche as to ydlenes, and to the negligence of
parentes, whiche do not bring vp their chil-
dren, ryther in good learning, honest labour, or
some commendable occupation or trade, where-
by when they come to age, they might get their
luying. Dailie experiance also teacheth, that
nothinge is more enemie or pernicious to the
health of mans bodie, then is ydlenes, to muche
ease and slepe, & want of exercise. But these and
suche like incommodities, albeit they be great
and noysome, yet because they concerne chiefly
the body and eternall goodes, they are not to
be compared with the mischieves and inconve-
niencies, whiche through ydlenes happen to the
soule, whereof we will recite some. Idlenesse
is never alone, but hath alwaies a long tayle
of other vices hanging on, whiche corrupt and
infest the whole man, after suche sorte, that he
is made at length nothing els, but a lunge of
sinne. Idlenes (saith Iesus Sirach) bringeth
muche evill and mischiefe. Saint Barnarde
calleth

valleth it the mother of all evilles, and stepdame
 of all vertues, adding moreover, that it doth pre-
 pare, and as it were, tredre the way to hell fyre.
 Wher ydlenes is once receyved, theret the devill
 is alwayes ready to set in his foote, and to plant
 all kinde of wchiednes and sinne, to the euer-
 lasting destruction of mannes soule. Whiche
 thing to be moste true, we are plainly taught
 in the. xiii. of Mathewe, where it is said: That
 the enemie came whyle men were aslepe, and
 sowed naughtie tares among the good wheate.
 In very deede, the best time that the devill can
 haue to worke his seate, is when men be aslepe,
 that is to saye, Idle. Then is he moste busie in
 his worke, then doth he soonest catche men in
 the snare of perdition, then doth he syll them
 with all iniquitie, to bring them (without gods
 speciall fauoure) vnto bitter destruction. Here-
 of we haue two notable examples, moste liuelie
 set before our eyes. The one in king David,
 who tarrying at home ydelly (as the Scripture
 saith) at such times as other kinges go forthe
 to battayle, was quickly seduced of Sathan, to
 forsake the Lorde his G D D, and to commit
 two greeuous and abhominable sinnes in his
 sight: Adulterie and Murther. The plagues
 that ensued these offences, were horrible and
 greeuous, as it maye easilie appeare to them
 that will reade the storie. Another example of
 Sampson, who so long as he warred with the
 philistines, enemies to the people of God, could
 never be taken or overcome: But after that he
 gaue him selfe to ease and ydlenes, he not onely

Math. 13

2. Reg. x

2. Reg. xii

Judg. 16

The Sermon

commited fornication with the stroppe. De-
sila, but also was taken of his enemies, and had
his eyes miserably put out, was put in pryon,
and compelled to grinde in a Mill, and at length
was made the laughing stocke of his enemies.
If these two who were so excellent men, so well
beloved of God, so endued with singular and de-
uine gyftes, the one; namely of prophesie, and
the other of strength, and such men as never
ould be by vexation, labour, or trouble, be ouer-
comme quenched and fell into greuous
sines, by geyng them selues for a short time to
ease and ydlenes, and so consequently incurred
miserable plagues at the handes of God. What
sime, what mischiefe, what inconuenience,
and plague, is not to be feared of them, whiche
all their lyfe long gene them selues wholly to
ydlenes and ease? Let vs not deceiue our selues,
thinking little hurte to come, of doing nothing.
For it is a true saying: When one doth nothing,
he learneth to do euill. Let vs therefore alwaies
be doing of some honest worke, that the devill
may finde vs occupied. He him selfe is euer oc-
cupied, neuer ydle, but walketh continually,
seeking to deuout vs. Let vs resist him with our
diligent watching, in labour, and in well do-
yng: For he that diligently exerciseth him selfe
in honest busines, is not easilie catched in the
devils snare. When man through ydlenes, or for
default of some honest occupation or trade to
live upon, is brought to pouertie, and want of
thinges necessarie, we see howe easilie such a
man is induced for his gayne, to lye, to practise
howe

howe he maye deceiue his neigboris to forswere him selfe, to beare false witness, and oftentimes to steale and murther, or to use some other vngodlie meane to liue withall. Wherby not onely his good name, honest reputation, and a good conscience, yea his life is utterly lost, but also the great displeasure and wrath of god, with divers and sundrie greeuous plagues, are procured. Lo here the ende of the ydle & sluggishe bodies, whose handes can not away with honest labour: losse of name, fame, reputation, and life here in this worlde, and without the great mercy of God, the purchasing of euerlasting destruction in the worlde to come. Haue not all men then good cause to beware and take heed of ydlenes; seyng they that imbrace and folowe it, haue commonlie of their pleasant ydlenes, sharpe and sowre displeasures? Doubtlesse, good and godly men waryng the great and manyfolde harmes that come by ydlenesse to a common weale, haue from tyme to tyme prouyded with all diligence, that sharpe and seuerre lawes might be made, for the correction and amende-
ment of this euill. The Egyprians had a lawe, Herodotus. that every man should weekeley bring his name to the chiefe rulers of the province, and therewithall declare what trade of life he occupied, to thintent that ydlenes might be worshilie punished, and diligent labour duryly rewarded. The Athenians did chastice sluggishe and slothfull people no lesse then they did heynous and greeuous offendours, considering (as the trueth is) that ydlenes causeth muche mischiefe. The

The Sermon

D^r 2:

Areopagites called every man to a straignt ac-
compt, howe he liued. And yf they founde anye
loyterers that did not profite the common weale
by one meanes or other , they were diuen out,
and banished as vnyprofitable members, that did
onely hurt and corrupt the bodie. And in this
Realme of Englannde, good and godlye lawes
haue ben diuers times made, that no ydle baga-
boundes and loytring runnagates, shoule be
suffered to go from towne to towne, from place
to place, without punishment, whiche neither
serue God, nor their Prince, but devoure the
sweete fruities of other mens labour , beinge
common lyers, dronkardes, sweareris, thieues,
whoremasters, and murtherers, refusing all ho-
nest labour ; and geue them selues to nothing
els, but to inuent and do mischiefe, whereof they
are more desirous and greedie, then is any Lion
of his praye. To remedie this inconuenience, let
all parentes and others, whiche haue the care
and gouernaunce of youth, so bring them vp ey-
ther in good learning,labour,or some honest oc-
cupation or trade, whereby they may be able in
time to come, not onely to sustaine them selues
competently, but also to relieue and supplye the
necessitie and want of others. And Saint Paul
saieth: Let him that hath stolen ,steale no more,
and he that hath deceived others , or vsed un-
lawfull wayes to get his living , leaue off the
same, and labour rather, working with his han-
des that thing whiche is good, that he may haue
that whiche is necessary for him selfe , and also
be able to geue vnto others that stande in neede.

Ephe.4

of

Psal. 128

Eccle. 3

of his helpe . The Prophete David thinketh him happye that liueth vpon his labour, saying; When thou eatest the labours of thine handes, happy art thou, and well is ther. This happines or blessing, consisteth in these & such like pointes. First it is the gift of God (as Salomon saith) when one eateth and drinketh, and receiueth good of his labour. Secondarylye, when one liueth of his owne laboure (so it be honest and good) he liueth of it with a good conscience. And an vpright conscience is a treasure inestimable . Thirdly, he eateth his bread , not with brawling & chiding , but with peace and quietnes : when he quietly laboureteth for the same, according to S. Paules admonition . Fourthlye, he is no mans bondman , for his meate sake, nor nedeth not for that, to hange vpon the good will of other men : but so liueth of his owne, that he is able to geue part to others . And to conclude , the labouring man and his familie, whiles they are busily occupied in their labour, be free from many temptations and occasions of sinne, whiche they that liue in ydlenes , are subject vnto. And here ought artificers and labouring men, who be at wages for their worke and labour, to consider their conscience to God , and their duetie to their neighbour, least they abuse their time in ydlenes, so defrauding them which be at charge both with great wages and deare conamons . They be worse then ydle men in deede, for that they seeke to haue wages for their boitring . It is lesse daunger to God to be ydle for no gaine, then by ydlenes to winne out of

B k b iii their

The Sermon

1. Tert. 4.

Ephe. 4.

their neighbours purses, wages for that which
is not deserved. It is true that almighty god is
angrie with suche as do defraude the hyred man
of his wages. The cry of that iniurie ascendeth
up to Gods eare for vengeance. And as true it
is, that the hyred man, who vseth deceipt in his
labour, is a thiefe before God. Let no man (say-
eth S. Paule to the Thessalonians) subtilly be-
guile his brother, let him not defraude him in
his busines: For the Lorde is reuenger of suche
deceiptes. Wherebyon he that will haue a good
conscience to God, that labouring man I saye,
which dependeth wholly vpon Gods benedic-
tion, ministering all thinges sufficient for his li-
uing, let him vse his time in faythfull labour,
and when his labour by sicknes or other misfor-
tune doth cease; yet let him thinke, for that in
his health he serued God and his neighbour
truely, he shall not want in time of necessitie.
God vpon respect of his fidelitie in health, will
recompence his indigence, to moue the hartes
of good men, to relieue such decayed men in sick-
nes. Where otherwise, whatsoeuer is gotten by
ydlenes, shall haue no foyson to helpe in time of
neede. Let the labouring man therfore eschewe
for his part, this vice of ydlenes and deceipt, re-
membring that S. Paule exhorteth euery man
to lay away all deceipt, dissimulation and lying,
and to vse trueth and plainenesse to his neigh-
bour, because (saith he) we be members toge-
ther in one bodie, vnder one head Christ our Sa-
uiour. And here might be charged the seruiring
men of this Realme, who spende their time in
muchē.

muche ydlenes of lyfe, nothing regarding the o-
 portunitie of their time, forgetting howe seruice
 is no heritage, howe age will crepe vpon them.
 Where wisdome were, they shold expende their
 ydle time in some good busines, whereby they
 might increase in knowledge, & so the more wor-
 thie to be readie for every mans seruice. It is a
 great rebuke to them, that they studie not eyther
 to write sayre, to kepe a boke of account, to studie
 the tongues, and so to get wisdome and know-
 ledge in suche booke and workes, as be nowe
 plentifully set out in print of all maner langua-
 ges. Let yong men consider the precious value
 of their time, and waste it not in ydlenes, in idli-
 tie, in gamming, in banquetting, in ruffians
 compannie. Youth is but vanitie, and muste be
 accounted for before God. Howe mery and glad
 soever thou be in thy youth, O yong man say-
 eth the preacher, howe glad soever thy harte be
 in thy yong daies, howe faste and freely soever
 thou folowe the wales of thine owne harte, and
 the luste of thine owne eyes, yet be thou sure,
 that God shall bring thee into iudgement for
 all these thinges. God of his mercy put it into
 the hartes and mindes of al them that haue the
 sworde of punishment in their handes, or haue
 families vnder their gouernaunce, to labour
 to redresse this great enomitie, of all suche as
 lyue ydelly and vnproufitable in the common
 weale, to the great dishonour of God, and the
 greeuous plague of his seely people. To leau
 sinne unpunished, and to neglect the good brin-
 ging vp of youth, is nothing els, but to kindle

Eccle.ii

The Sermon.

the Lordes wrath against vs, and to heape pla-
gues vpon our owne heades. As long as the
adulterous people , were suffred to lyue licenti-
ouslye without reformation : so longe dyd the
plague continue and increase in Israell , as ye
may see in the booke of Numbers . But when
Num. 25
due correction was done vpon them, the Lordes
anger was straight way pacified , and the pla-
gue ceased. Let all officers therefore lcke straite-
lye to their charge. Let all masters of housholdes
reforme this abuse in their families . Let them
vse the auuthoritie that God hath geuen them,
Let them not mainteine vagaboundes and ydole
persons, but deliuer the realme and their house-
holdes from suche noysome loyterers , that ydole-
nes the mother of all mischiefe, being cleane ta-
ken away, almighty God may turne his dread-
ful anger away from vs , and confirme the cou-
raunt of peace vpon vs for euer, through the
merites of Iesus Christ our onely Lord and
Saviour, to whom with the Father
and the holy Ghost , be all ho-
nor and glory, world without ende.
Amen.



Here is nothing that the holy ghost doth so much labour in all the scriptures to beate into mens heades, as repentaunce, amendment of life, and speedie returning vnto the Lord God of hostes. And no maruayle why. For we do dayly and hourelly by our wickednes and stubburne disobedience, horribly fall away from God, thereby purchasing vnto our selues (if he shoulde deale with vs according to his iustice) eternall dampnation. So that no doctrine is so necessarie in the Churche of God, as is the doctrine of repentaunce and amendment of life. And verilie the true preachers of the Gospell of the kingdome of heauen, and of the glad and ioyfull tidinges of saluation, haue alwaies in their godlye Sermons and preachinges vnto the people, ioyned these two togerther, I meane repentaunce and forgeuenes of sinnes, even as our Sauiour Jesus Christ did appoint him selfe, saying: So it behoued Christ Luke. 24. to suffer, and to rise againe the thirde day, & that repentaunce and forgeuenes of sinnes should be preached in his name among all nations. And therfore the holy Apostle doth in þ Actes speake Actes. 20 after this maner: I haue witnessed both to the Jewes and to the Gentyles, the repentaunce towardes God, and faith towardes our Lord Jesu Christ. Did not John Baptiste Zacharies sonne Mathew begin.

The doctrine
of repentaunce
is moste ne-
cessarie.

The first part of the Sermon

Math. 4

begin his ministerie with the doctrine of repentaunce, saying: Repent, for the kingdome of God is at hand? The like doctrine did our Sauiour Jesus Christ preache him selfe, and commaunded his Apostles to preache the same. I might here alleage very many places out of the Prophetes, in the whiche this most holsome doctrine of repentaunce, is very earnestly vrged, as most nedefull for all degrees and orders of men, but one shalbe sufficient at this present time. These are the wordes of Joell the Prophete.

Joel. 2

a perpetuall
rule which
all must fo-
lowe.

Therefore, also nowe the Lorde sayeth: Returne vnto me with all your heart, with fasting, weeping, and mourning, and rent your heartes and not your clothes, and returne vnto the Lorde your God, for he is gracious and mercyfull, slowe to anger, and of great compassion, & ready to pardon wil-
kednes. Wherby it is geuen vs to vnderstande, that we haue here a perpetuall rule appointed vnto vs, whiche ought to be obserued and kepte at all times, and that there is none other waye, whereby the wrath of God may be pacified, and his anger asswaged, that the fiercenes of his furie, and the plagues or destruction, which by his righteous iudgement he had determined to bring vpon vs, maye depart, be remoued and taken a-way. Wher he saith: But nowe therfore saith the Lorde, returne vnto me. It is not without great importaunce, that the Prophete speaketh so. For he had afore set forth at large vnto them, the horrible vengeance of God, which no man was able to abide, and therfore he doeth moue them to repentaunce, to obtaine mercy, as if he shoud

woulde say: I will not haue these thinges to be so taken, as though there were no hope of grace left. For although ye do by your sinnes deserue to be utterly destroied, and God by his righteous iudgements hath determined to bring no small destruction vpon you, yet nowe that ye are in a maner on the very edge of the sworde, yf ye will spedly returne vnto him, he will most gentilly and most mercyfullie receiue you into fauor againe. Wherby we are admonished, that repentaunce is never to late, so that it be true and earnest. For sith that God in the Scriptures wil be called our father, doubtlesse he doth folowe the nature and propertie of gentle and mercyfull fathers, which seke nothing so much, as the returning againe, and amendment of their children; as Christ doth abundantly teache in the parable of the Prodigall sonne. Doth not the Lorde him selfe say by the Prophete: I wil not the deth of the wicked, but that he turne from his wicked wayes and liue: And in another place: If we confesse our sinnes, GOD is faithfull and righteous to forgeue vs our sinnes, and to make vs cleane from all wickednes. Whiche moste comfortable promises, are confirmed by manye examples of the Scriptures. When the Jewes did willingly receive and imbrace the holsome councell of the Prophete Esay, God by and by did reache his helping hande vnto them, and by his Angell did in one night slea the moste worthy and valiaunt soldierys of Sennacherib's rampe. Whereunto may king Manasses be added, who after all maner of dampnable wickednes, returned vnto the Lorde, and therefore was hearde

Luke.15:

Exe.18

Ezay.1

1.John.2

Ezay.37

The first part of the Sermon

heard of him, and restored againe into his king-
dome. The same grace and fauour, did the sinne-
Luke.7.19 full woman Magdalene, Zeeheus, the poore
thiefe, and many other feele. All which thinges
ought to serue for our comfort, against the temp-
tations of our consciences, whereby the Deuill
goeth about, to shake, or rather to ouerthowe
our faith. For every one of vs, ought to applye
the same vnto him selfe, & say: yet nowe returne
vnto the Lorde, neither let the remembraunce
of thy former life discourage thee, yea the more
wicked that it hath bene, the more feruent and
earnest let thy repentaunce or returning be, and
forthwith thou shalt feele the eares of the Lord
wide open vnto thy prayers. But let vs more
narrowly loke vpon the commaundement of the
Lorde, touching this matter. Turne vnto me
(saith he by his Prophete Joell) with all your
heartes, with fasting, with weeping, and mour-
ning. Rent your heartes and not your garmen-
tes. &c. In which wordes he comprehendeth all
maner of thinges that can be spoken of repen-
taunce, which is a turning agiane of the whole
man vnto God, from whom we be fallen awaye
by sinne. But that the whole discourse thereof
maye the better be borne away, we shall first con-
sider in order, fourre principall pointes, that is,
from what we must returne, to whom we must
returne, by whom we may be able to comiort, and
the maner howe to turne to God.

Fist whiche
we must re-
turne, First, from whence or from what thinges we
must returne. Truelye, we must returne from
those thinges, whereby we haue bene withdra-
wen

welt, pluckit, and led away from God. And ther-
generally are our sinnes, which as the holy pro-
phet Esay doth testifie, do separate God and vs,
and hide his face, that he will not heare vs. But
vnder the name of sinne, not onelye those grosse
wordes and deedes, which by the common iudge-
ment of men, are counted to be filthie and vn-
lawful, and so consequently, abominable sinnes:
but also the filthie lustes and inward concupis-
cences of the fleshe, whiche (as S. Paule testifi-
eth) do resist the will and spirite of God, & there-
fore ought earnestly to be bridled and kepte vn-
der. We must repent of the false and erronious
opinions that we haue had of God, and the wic-
ked superstition that doth breede of the same, the
unlawfull worshipping and seruice of God, and
other like. All these thinges must they forsake,
that will truely turne vnto the Lord, and repent
a right sor litle that for such thinges, the wrath
of God commeth vpon the children of disobedi-
ence, no ende of punishment ought to be looked
for, as long as we continue in suche thinges.
Therefore they be here condempned, which will
seeme to be repentaunt sinners, and yet will
not forsake their Idolatrye and superstition.
Secondlye, we must see vnto whom we ought
to returne. Reuerintiniusque ad me, sayeth the Lorde, vnto whom
that is, returne as farre as vnto me. We muste
then returne vnto the Lorde: yea, we must re-
turne vnto him alone, for he alone is the trueth,
and the fountaine of all goodnes. But we must
labour, that we do returne as far as vnto him,
and that we do never ceasse and rest till we haue
appre-

102
The firste parte of the Sermon

apprehended and taken holde vpon him. But this must be done by faith. For sith that God is a spirite, he can by no other meane be apprehended and taken holde vpon. Therefore, firste they do greatly erre, which do not turne vnto God, but vnto the creatures, or vnto the iinventions of men, or vnto their owne merites. Secondly, they that do begin to returne vnto the Lorde, and do fainte in the mid waye, afore they come to the marke that is appointed vnto them.

By whom
we must re-
turne vnto
God.

Thirdly, because we haue of our owne selues, nothing to present vs to God, and do no lesse flee from him after our fall, then our first parent Adam did, which when he had sinned, did seeke to hide him selfe from the sight of God, we haue neede of a mediatour, for to bring and reconcile vs vnto him, who for our sinnes is angrye with vs. The same is Jesus Christ, who beinge true and naturall God, equall and of one substance with the father, did at the time appointed, take vpon him our fraile nature, in the blessed Virgins wombe, and that of her vndefiled substance, that so he might be a Mediatour betwixt God, and vs, and pacifie his wrath. Of him doth the father him selfe speake from heauen, saying: This is my welbeloved Sonne, in whom I am pleased. And he hym selfe in hys Gospell doth crye out and say: I am the waye, the trueth, and the lyfe, no man commeth vnto the father but by me. For he alone dyd with the sacrifice of his body and blud, make satisfaction vnto the iustice of God for our sinnes. The Apostles do testifie, that he was exalted for to geue repen-

John.1.13
I. Pet.1.

Actes.5

Luke. 24

repentance and remission of sinnes vnto Iesu Christ. Both which thinges, he him selfe did commande to be preached in his name. Therefore they are greatly deceiued, that preache repentaunce without Christ, and teach the simple and ignorant that it consisteth only in the workes of men. They may in deede speake many things of good workes, and of amendment of life and maners: but without Christe they be all vaine and unprofitable. They that thinke that they haue done muche of them selues towarde repentaunce, are so much more the farther from God; because that they do seke those thinges in their owneworkes and merites, which ought only to be sought in our Savior Iesu Christ, and in the merites of his death, passion, and bludshedding:

Fourthly, this holy Prophete Iesse doth livelye expresse the maner of this our returning or re-pentaunce, comprehending all the inward and outwarde thinges that may be here obserued. First, he will haue vs to returne vnto God with our whole heart, whereby he doeth remoue and put away all hipocrisie, lest the same might iustlye be saide vnto vs: This people draweth neare vnto me with their mouth, and worshippeth me with their lippes; but their heart is farre off from me. Secondly, he requireth a sincere and pure loue of godlynes; and of the true worshiping and seruice of God, that is to saye, that forsaking all maner of thinges that are repugnant and contrarie vnto Gods will, we do geue our heartes vnto him, and all the whole strength of our bodies and soules, according to that whiche

John.15

The maner
of our return-
ing.

Isay.29

Mat.15

500

The firste parte of the Sermon

Deut. 6

is written in the lawe: Thou shalt loue the Lord thy God with al thy hart, with all thy soule, and with all thy strength. Here therefore nothing is left vnto vs, that we may geue vnto the world and vnto the lustes of the fleshe. For sith that the hart is the fountayne of all our workes, as many as do with their whole harte turne vnto the Lorde, do liue vnto him onely. Neþher do they yet repent truely, that halting on both sides, do otherwhiles obey God, but by and by do thinke, that laying him asyde, it is lawefull for them to serue the worlde and the fleshe. And because that we are letted by the naturall corruption of our owne fleshe, and the wicked affections of the same, he doth bid vs also to returne with fasting, not therby vnderstanding a superstitious abstinenſe and chosing of meates: but a true discipline or taming of the fleshe, whereby the nourishments of filthie lustes and of stubburne contumacie and pride, may be withdrawen & pluckt away from it. Wherunto he doth adde, weeping and mourning, which do conteine an ouwarde profession of repentaunce, whiche is very needfull and necessarie, that so we may partly sette foorth the righteousnes of God, when by suche meanes we do testifie that we deserued punishmentes at his handes, and partly stoppe the offence that was openlye geuen vnto the weake. This did Dauid see, who beeng not content to haue bewept and bewayled his sinnes priuately, Psal. 25. 32 Psal. 103. 142 woulde publicuely in his Psalmes declare and set forth the righteousnes of God in punishing synne, and also staye them that mought haue abused

haltinge on
both sides.

True fast.

Ps. 25. 32

Ps. 103. 142

abused his example to sygne the more boldly. Therefoze they are farthest fro true repentaunce, that will not confess and acknowledge their sinnes, nor yet bewayle them, but rather do most vngodly glorie and reioyce in them; Nowe leste ^{psal. 51} any man shoulde thinke that repetitaunce doth consist in outward weeping and mourning only, he doth rehearse that wher in the chiese of the whole matter doth lye, when he saith: Hence your hartes, and not your garmentes, and turne vnto the Lorde your God. For the people of the East part of the worlde were wont to rent their garmentes, yf any thing had happened vnto them that seemed vnollerable. This thing did <sup>Hipocrites
do counterfaite at maner of things
ges</sup> Hipocrites sometime counterfaite and folowe, as though the whole repentaunce did stande in suchе outwarde gesture. He teacheth then, that an other maner of thing is required, that is, that they muste be contrite in their hartes, that they muste vtterlye deteste and abhorre sinnes, and beyng at defiaunce with them, retourne vnto the Lorde their GOD, from whom they wente away before. For GOD hath no pleasure in the outwarde ceremonie, but requireth a contrite and humble harte, whiche he will never despise, as David doth testifie. There is therefore none other vse to these outward ceremonies, but as farre forth as we are stirred vp by them, and do serue to the glorie of God, and to the edifying of other.

Nowe doth he adde vnto this doctrine or exhortation, certayne goodly reasons, whiche he doth grounde vpon the nature and propertie of God,

^{howe repen-}
<sup>tance is not
unprofitable</sup>

The first part of the Sermon

and whereby he doth teache, that true repentaunce can never be vnyprofitable or vnfructfull. for as in al other things mens hartes do quake and faint, ys they once perceiue that they traueyle in hayne: Euen so; moste specially in this matter, must we take heed and beware that we suffer not our selues to be perswaded that all that we do is but labour lost. for thereof eyther sodayne desperation doth aryste, or a licencious boldnes to sinne, which at length bringeth vnto desperation. Lest any suche thing then woulde happen vnto them, he doth certifie them of the grace and goodnes of God, who is alwaies most ready to receiue them into fauour agayne, that turne speedilie vnto him. Which thing he doth proue with the same titles wherwith God doth describe and sette foorth him selfe vnto Moyses,

Exod. 34. speaking on this maner: for he is gracious and mercifull, slowe to anger, of great kindestesse, and repenteth him of the euill, that is, suche a one as is sorie for your affliction. syr he calleth hym gentle and gracious, as he who of his owne nature is more prompt and redy to do good then to punishe. Wherevnto this saying of Esay the Prophete seemeth to pertaine, where he saith:

Esay.55. Let the wicked forsake his way, and the unrighteous his owne imaginations, and returne vnto the Lord, and he will haue pitie on him, and to our God, for he is very redy to forgeue. Secondlie, he doth attribute vnto him mercy, or rather (according to the Hebrewe worde) the bowels of mercies, whereby he signified the naturall affections of parentes towardes they chyldren.

Psal.105. Which

Which thing David doth set forth goodly saying: As a father hath compassion on his children, so hath the Lorde compassion on them that feare him, for he knoweth wherof we be made, he remembreteth that we are but dust. Thirdly he saith, that he is slowe to anger, that is to saye, long suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindnesse, for he is that bottomlesse well of all goodness, who rejoyseth to do good unto vs. Therefore did he create and make men, that he might haue whom he shoulde do good unto, and make partakers of his heauenly ryches. Fifthly, he repenteþ of the euill, that is to saye, he doth call backe agayne, and reuoke the punishment whiche he had threatned, when he seeth men repente, turne and amende. Wherupon we do not without ^{against the} ^{Nonatioms} a iuste cause detest and abhorre the damnyable opinion of them which do most wickedly go about to perswade the simple and ignorant people, that if we chaunce after we be once come to God, and grased in his sonne Jesu Christ, to fall into some horrible synne, repentaunce shall be unprofitable unto vs, there is no more hope of reconciliation, or to be receyued agayne into the fauour and mercy of God. And that they may geue the better colour unto the pestilent and pernicious error, they do commonly bring in the sixt a tenth Chapters of the Epistle to the Hebrewes, and the second Chapter of the seconde Epistle of Peter, not considering that in those places the holy Apostles do not speake of the day by falle, that we as long as we tary about this ^{Uice}

The first part of the Sermon

Math.12
Mark.;

The sinne
against the
holie Ghost.

Hiere.4

edit. Dring E.
UNIVERSITATIS

Esay.55

Osee.6

Note.

body of sinne are subject unto that of the finall falling away from Christ and his Gospel, which is a sinne against the holye ghost that shall never be forgiuen, because that they that do bitterely forsake the knownen truth, do hate Christ and his woorde, they do crucifie and morte him (but to their bitter destruction) and therefore fall into desperation, and can not repent. And that this is the true meaning of the holy spirite of God, it appeareth by many other places of the Scripturies, which promiseth unto all true repentaunt sinners, and to them that with their whole hart do returne unto the Lorde their God, free pardon and remission of their sinnes. For the probation hereof, we reade this: O Israell (sayeth the holy Prophete Hieremie) if thou returne, returne unto me (sayth the Lorde, and if thou putt away thine abominations out of my sight, then shalt thou not be moued. Againe, these are Esayes wordes. Let the wicked forsake his owne wayes, and the unrighteous his owne imaginations, and turne againe unto the Lorde, and he will haue mercy vpon him, and to our God, for he is redy to forgiue. And in the prophet Osee, the godlye do exhort one another after this manner: Come and let vs turne againe unto the Lorde, for he hath smitten vs, and he will heale vs, he hath wounded vs, and he will binde vs vp againe. It is most euident and plaine, that these thinges ought to be understanded of them that were with the Lorde afore, and by their sinnes and wickednes were gone awaie from him. For we do not turne againe unto him with

with whom we were never before, but we come
vnto him. Nowe, vnto all them that will re-
turne vnsafainedlye vnto the Lorde their God, the
fauour and mercye of God vnto forgeuenesse of
sinnes, is liberally offered. Wherby it foloweth
necessaryly, that although we do, after we be
once come to GOD, and grased in his Sonne
Iesu Christ, fall into great sinnes (for there is
no righteous man bypon the earth that sinneth
not, and if we say we haue no sinne, we deceiue
our selues, and the trueth is not in vs) yet if we
rise againe by repentaunce, and with a full pur-
pose of amendement of life to flee vnto the mer-
cie of God, taking sure holde therbyon, through
faith in his sonne Iesu Christ, there is an assu-
red and infallible hope of pardon and remission
of the same, and that we shalbe received againe
into the fauour of our heauenlye Father. It is ^{Eccle.7} Actes.13
written of Dauid: I haue founde a man accor-
ding to mine owne heart, or, I haue founde Da-
uid the sonne of Jesse, a man according to mine ^{2. Sam.7}
owne heart, who wil do all thinges that I wil.
This is a godly commendation of Dauid. It is al-
so most certaine, that he did stedfastly beleue the
promise that was made him, touching the Mes-
sias, who shoulde come of him touching the flesh,
and that by the same faith he was iustified, and
grassed in our Sauiour Iesu Christ to come, and ^{2. Sam.11}
yet afterwardes he fell horribly, committing most
detestable adultery and dampnable murther, and
yet assone as he cried peccaui, I haue sinned vni-
to the Lorde, his sinne being forgeuen, he was ^{2. Sam.12}
received into fauour againe. Nowe will we

LII iii come

The firste parte of the Sermon

Peter.

John.6

Math.26
Math.10

2 Cor.13

Actes.2

comme vnto Peter, of whom no man can doubt but that he was graffed in our Sauiour Iesu Christ, long afore his deniall. Whiche thing may easilie be proued, by the answere which he did in his name and in the name of his felowe Apostles, make vnto our sau iour Iesu Christ, when he saide vnto them : Will ye also go away? Maister (saith he) to whom shall we go? Thou hast the wordes of eternall lyfe. And we beleue and knowe that thou art the Christ the sonne of the liuing God. Wherevnto maye be added the lyke confession of Peter, where Christ doth geue this most irfallible testimonie : Thou art blessed Simon sonne of Jonas, for neither fleshe nor bloud hath reuealed this vnto thee, but my father which is in heauen. These wordes are sufficient to proue that Peter was alredie iustified, through this his liuely sayth in the onely begotten sonne of God, wherof he made so notable and so solempne a confession. But did not he afterwards most cowardly deny his master, although he had harde of him : Whosoeuer denieth me before men, I will denye him before my father? Neuerthelesse, assoone as with weping eyes and with a sobbing heart he did acknowledge his offence, and with earnest repentaunce did flee vnto the mercie of God, taking sure holde therupon, through faith in him whō he had so shamefully denied, his sinne was forgiuen him, and for a certificate and assuraunce thereof, the rome of his Apostleship was not denied vnto him. But nowe marke what doth folowe. After the same holy Apostle had on Whitsunday, with the rest

of

at the Disciples; receyued the gyfte of the holy
ghost most abundauntly, he committed no small
offence in Antiochia, by bringing the concien-
tial of the fafhull into doubt by his example,
so that Paule was fayne to rebuke him to his
face, because that he walked not fowrightly, or
went not the right way in the Gospell. Shall
we nowe say, that after this greeuous offence he
was bitterly excluded and shut out fro the grace
and mercie of God, and that this his trespass
whereby he was a fumbling blocke unto many,
was unpardonable? God defende we shoule say
so. But as these examples are not brought in,
to the ende that we shoule thereby take a holde,
nesse to sinne, presuming on the mercy and good-
nes of God, but to the ende that yf through the
fraylenesse of our owne fleshe and the temptati-
on of the deuill we fall into the lyke sinnes, we
shoulde in no wise dispayre of the mercye and
goodnes of God: Euen so must we beware and ^{what we}
take heed, that we do in no wise thinke in our ^{must beware} ^{of.}
hartes, imagine, or beleue, that we are able to
repent a right, or to runne effectually vnto the
Lord, by our owne might and strength. For this
must be verifid in all men: Without me ye can ^{John. 13}
do nothing. Againe: Of our selues we are not ^{2. Cor. 3}
able as much as to thinke a good thought. And
in an other place: It is God that worketh in vs ^{Philip. 2}
both the will and the deepe. For this cause, al-
though Hieremie had saide before: If thou re-
turne, O Israell, returne vnto me, saith the
Lorde: Yet afterwardes he saith: Turne thou ^{Hie. 4.31}
me, O Lorde, and I shall be turned, for thou art

The firste parte of the Sermon

the Lorde my God. And therefore that holy w^r
 Ambros.^{de} ter and auncient father Ambrose doth plainly
 voca^{gen-} affirme, that the turning of the hart vnto God,
 eium.lib.i. is of God, as the Lorde him selfe doth testifie by
 capit. 9 his prophet, saying : And I will geue thee an
 hart to knowe me, that I am the Lord, and they
 shall be my people , and I will be their God, for
 they shall returne vnto me with their whole
 harte. These thinges being considered, let vs
 earnestly pray vnto the liuing God our heauen-
 ly Father, that he will bouchsafe by his holy spi-
 rite, to worke a true and vnfaygnyed repentaunce
 in vs, that after the painefull labours and tra-
 uayles of this life , we may liue eternally with
 his sonne Jesus Christe, to whom be all praysse
 and glorie for euer and euer. Amen.

20 The second part of the Homilie of Repentaunce.



Hethereto haue ye harde (welbelo-
 ued) howe nedfull and necessarie
 the doctrine of repentaunce is,
 and howe earnestly it is through-
 out all the Scriptures of God
 vrged and set foorth, both by the
 auncient Prophetes, by our saviour Jesu Christ
 and his Apostles, and that forasmuch as it is the
 conuertion or turning againe of the whole man
 vnto God , from whom we go awaye by sinne,
 these fourre pointes ought to be obserued : That
 is, from whence or from what thinges we must
 returne, vnto whom this our returning muste
 be

be made, by whose meanes it ought to be done
that it may be effectuall, & last of all, after what
sort we ought to behauour our selues in the same,
that it may be profitable vnto vs, and attayne
vnto the thing that we do seeke by it. We haue
also learned, that as the opinion of them that
denie the benefite of repentaunce vnto those
that after they be come to God, and grased in
our Sauour Jesu Christ, do through the fraile-
nesse of their fleshe, and the temptation of the
Devill, fall into some greeuous and detestable
synne, is most pestilent and pernicious: So we
must beware, that we do in no wise thinke that
we are able of our owne selues, and of our owne
strength, to returne vnto the Lorde our GOD,
from whom we are gone away by our wicked-
nes and sinne. Nowe it shalbe declared vnto you,
what be the true partes of repentaunce, and
what things ought to moue vs to repent, and to
returne vnto the Lorde our God with all speede.
Repentaunce (as it is saide before) is a true re-
turning vnto God, whereby men, forsaking
utterly their Idolatrie and wickednesse, do with
a liuely faith embrase loue, and worship the true
living God onely, and geue them selues to all
maner of good workes, whiche by Gods worde
they knowe to be acceptable vnto him. Nowe therdesouer
partes of re-
penitance,
there be fourre partes of repentaunce, whiche be-
ing set together, maybe likened vnto an easie and
short ladder, whereby we may clymbe from the
bottomlesse pyt of perdition, that we cast our sel-
ues into by our dayly offences and greeuous sin-
nes, vp into the castle of swete eternall and
endlesse.

endlesse saluation. The first is the contrition of the heart: for we must be earnestlye sorry for our sinnes, and unclainedly lament and bewaile that we haue by them so greuously offended our most bounteuous & mercfull God, who so tenderlye lovd vs, that he gaue his onely begotten sonne to dye a most bitter death, & to shed his deare heart bloud for our redemption and deliueraunce. And verly this inward sorrowe and griefe being con-
ceived in the heart for the hainousnes of sinne, if it be earnest & unclained, is as a sacrifice to God, as the holy prophete Dauid doth testify, saying: A sacrifice to God, is a troubled spirite, a con-
trite and broken heart, O Lorde, thou wilte not despise. But that this may take place in vs, we must be diligent to reade and heare the Scriptures and worde of God, which most liuely do paint out before our eyes our naturall vncleynesse, and the enormitie of our sinfull life. Soz unlesse we haue a through feeling of our sinnes,

2. Sam. 12

howe can it be that we shoulde earnestlye be sorrye for them? Afore Dauid did heare the worde of the Lorde by the mouth of the Prophete Nathan, what heauiness I praye you was in him for the adultery and murther that he hadde committed? So that it might be saide right wel that he slept in his owne sinne. We reade in the Actes of the Apostles, that when the people had hard the Sermon of Peter, they wer compynct and pricked in their heartes. Which thing wold never haue bene, if they had not heard that holome Sermon of Peter. They therefore that haue no minde at all neither to reade nor yet to

Actes. 4

heare

heare Goddes worde, there is but small hope of them that they will as muche as once set their feete or take holde vpon the first stasse or steppe of this ladder: but rather will sinke deeper & deeper into the bottomlesse pit of perdition. For ye at anye tyme, through the remorse of their conscience, whiche accuseth them, they feele anye inward griefe, sorowe, or heauynesse for their sinnes, so alsmuche as they want the salue and comfort of Gods worde, which they do despise; it will be vnto them rather a meane to bringe them to vtter desperation then otherwise. The seconde, is an unsainted confession and acknowledging of our sinnes vnto God, whom by them we haue so greeuously offended, that ye he shoud deale with vs according to his iustice, we do deserue a thousande helles, if there could be so manye. Yet ye we will with a sorowfull and contrite heart make an unsainted confession of them vnto God, he will freely and frankelye forgeue them, and so put all our wickednes out of remembraunce before the sight of his Maiestie, that they shall no more be thought vpon. Hereunto doth pertain the golden saying of the holy Prophete David, where he saith on this maner: Then I acknowledge my sinne vnto thee, neither did I hide mine iniquitie. I saide, I will confess against my selfe my wickednes, vnto the Lorde, and thou forgauest the brigodlynes of my sinne. These are also the wordes of John the Evangelist: If we confess our sinnes, God is faithful and righteous to forgene vs our sinnes, and to make vs cleane from all our wickednes.

Whiche,

Ezecl. 18.

Psal. 32.

I. John. 1.

The second part of the Sermon

In Epi. ad Julianum comite. 30
Which ought to be vnderstandinged of the confessi-
on that is made vnto God. For these are Sanct
Augustines wordes: That confession whiche is
made vnto God, is required by Gods law, wher-
of John the Apostle speaketh, saying: If we con-
fesse our sinne, God is faithfull and righteous
to forgeue vs our sinnes, and to make vs cleane
from all our wickednes. For without this con-
fession, sinne is not forgeuen. This is then the
chiefest and most principal confession that in the
Scriptures and worde of God we are bidden to
make, and without the whiche, we shall never
obteine pardon and forgeuenesse of our sinnes.
In deede, besides this there is an other kinde of
confession, whiche is needfull and necessarie.
And of the same doth Saint James speake after
this maner, saying: Acknowlede your faultes
one to another, and praye one for another, that
ye may be sauied. As if he shoulde say: Open that
whiche greeueth you, that a remedie maye be
founde. And this is commaunded both for him
that complaineth, and for him that heareth, that
the one shoulde shewe his griefe to the other.
The true meaning of it is, that the faithfull
ought to acknowledge their offences, whereby
some hatred, rancour, grudge or malice, haue
risen or growen among them one to another,
that a brotherly reconciliacion may be had, with-
out the whiche, nothing that we do, can be ac-
ceptable vnto God, as our saviour Iesus Christ
doth witness him selfe, saying: When thou offe-
rest thine offering at the aultar, yf thou remem-
berest that thy brother hath ought against thee,
leave

James.5

St. matth.

matth.5

5. 23.

leue there thine offring, and go & be reconciled
 and when thou art reconciled, come & offer thine
 offring. It maye also be thus taken, that we
 ought to confesse our weakenes and infirmities
 one to another, to the ende that knowing eche
 others frauentesse, we maye the more earnestly
 pray together vnto almighty God our heauenly
 Father, that he will vouchsafe to pardon vs our
 infirmities, for his sonne Iesus Christes sake, &
 not to impute them vnto vs, when he shall ren-
 der to euery man according to his workes. And
 where as the aduersaries go about to mazz this
 place, for to mainteine their auricular confession
 withall, they are greatly deceiuied them selues,
 and do shamefully deceiue others. For if this text
 ought to be vnderstaded of auricular confessi-
 on: then the Priestes are as muche bounde to
 confesse them selues vnto the laye people, as the
 lay people are bounde to confesse them selues to
 them. And if to praye, is to absolu: then the lai-
 tie by this place hath as great auuthoritie to ab-
 solue the Priestes, as the Priestes haue to ab-
 solue the latie. This did Johannes Scotus Iohannes
 otherwise called Downs, well perceiue, who Scotus.lib.
 vpon this place wryteth on this maner: Neither 4.sentent.
 doeth it seeme vnto mee that James did gene distin.17.
 this commaundement, or that he did set it forth quest.1.
 as being received of Christ. For first and formost
 whence had he auuthoritie to binde the whole
 Churche, sith that he was onlye Bishoppe of the
 Church of Jerusalem: except thou wilt say that
 the same Church was at the beginning the hea-
 church, and consequently that he was the hea-
chen Bishop

The second part of the Sermon

Math. 8

Ambrose.

Bishop, which thing the See of Rome wil never graunt. The vnderstanding of it then, is as in these wordes: Confesse your sinnes one to another. A perswasion to humilitie, whereby he willeth vs to confess our selues generallye vnto our neighbours that we are sinners, according to this saying: If we saye we haue no sinne, we deceiuie our selues, and the trueth is not in vs. And where that they do alleage this saying of our Sauour Jesu Christe vnto the Lepour, to proue auricular confession to stande on Godz worde: Go thy way and shew thy selfe vnto the Priest: Do they not see that the Lepour was clensed from his leprosie afore he was by Christe sent vnto the Priest for to shewe him selfe vnto him? By the same reason, we must be clensed from our spirituall leprosie; I meane, our sinnes must be forgeuen vs afore that we come to confession. What neede we then to tell forth our sinnes into the eare of the Priest, sith that they be already taken awaye. Therefore, holy Ambrose in his seconde Sermon vpon the hundreth and ninetenth Psalme, doeth sayefull well: Go shewe thy selfe vnto the Priest. Who is the true priest, but he which is the Priest for ever after the order of Melchisedech? Whereby this holpe ffather doeth vnderstande, that both the priesthood, and the lawe being chaunged, we ought to acknowledge none other Priest, for deliverance from our sinnes, but our Sauour Jesus Christ, who being our soueraigne Bishop, doth with the sacrifice of his bodye and bloud, offred once for ever vpon the altar of the crosse, moste

moste effectuallye clese the spirituall leprosie,
and washe awaye the sinnes of all those, that
with true confession of the same, do flee vnto
him. It is moste evident and plaine, that this
auricular confession, hath not his warrant
of Gods woorde, els it had not bene lawefull for
Nectarius Bishop of Constantinople, vpon a
iust occasion to haue put it downe. for when
any thing ordained of God, is by the lewdnes
of men abused, the abuse ought to be taken a-
way, and the thing it selfe suffered to remaine.
Moreover, these are S. Augustines wordes:
What haue I to do with men, that they shoulde
heare my confession, as though they were able
to heale all my diseases? A curious sort of men,
to knowe an other mans life, and slouthfull to
correct and amende their owne. Whye do they
seeke to heare of me what I am, whiche will
not heare of thee what they are? And howe can
they tell, when they heare by me, of my selfe,
whether I tell the trueth or not, sith that no
mortall man knoweth what is in man, but the
spiriote of man whiche is in him? Augustine
woulde not haue written thus, if auricular con-
fession had bene vsed in his time. Being there-
fore not led with the conscience thereof, let vs
with feare and trembling, and with a true con-
trite heart, vse that kind of confession, that God
deth commauide in his woorde, and then doubt-
lesse, as he is faithfull and righteous, he will
forgeue vs our sinnes, and make vs cleane from
all wickednes. I do not saye, but that yf any do
 finde them selues troubled in conscience, they
maye.

Nectarius
sozome-
nus ecclesi-
asti.hi.
sto.lib.7
cap.16.
Lib.10.
confessio-
num.ca.3

The second part of the Sermon

may repayre to their learned Curate or pasture, or to some other godly learned man, and shewe the trouble and doubte of their conscience to them, that they may receive at their hande, the comfortable salut of Gods woorde: but it is against the true Christian libertie, that any man shoule be bounde to the numberinge of his sinnes, as it hath bene vsed heretofore in the time of blindnes and ignorance.

The thirde parte of repentaunce is faith, whereby we do apprehende and take holde vpon the promises of God, touching the free pardon and forgeuenes of our sinnes. Whiche promises are sealed vp vnto vs, with the death and bloudshedding of his sonne Jesu Christe: So what shoulde auayle and profite vs, to be sorie for our sinnes, to lament and bewayle, that we haue offended our mooste bounteous and mercyfull father, or to confesse and acknowledge our offences and trespasses, though it be done never so earnestly, vntille we do stedfastly beleue, and be fully perswaded, that God for his sonne Jesu Christes sake, will forgene vs all our synnes, and put them out of remembraunce, and from his sight? Therefore, they that teache repentaunce without a lively fayth in our Saviour Jesu Christ, do teache none other, but Judas repentaunce, as all the Schoole men do, whiche do onely allowe these three partes of Repentaunce: the contrition of the heart, the confession of the mouth, and the satisfacion of the worke. But all these thinges we finde in Judas repentaunce, whiche in outward appearance, did farre

*The repen-
tance of the
scholmen.*

*Judas and
his repen-
taunce.*

farre excede and passe the repentaunce of Peter.
 For fyrt and foremoste, we reade in the Gospell,
 that Judas was so sorowfull and heauie, yea Math.27.
 that he was filled with such anguishe and vexa-
 tion of minde, for that whiche he had done,
 that he coulde not abide to liue anye longer.
 Did not he also, afore he hanged him selfe, make
 an open confession of his faulfe, when he sayde:
 I haue sinned, betraying the innocent bloude?
 And verily this was a very boulde confession,
 whiche might haue brought hym to great trou-
 ble. For by it, he dyd laye to the hyghe Priestes
 and Elders charge, the sheddynge of innocent
 bloud, and that they were mooste abhominable
 nsurtherers. He did also make a certeyne kynde
 of satisfaction, when he did cast their money vnto
 them againe. No suche thing do we reade
 of Peter; although he had committed a verye
 heynous sinne, and mooste greuous offence, in
 denying of his master. We finde that he wente
 out and wepte bitterlye, whereof Ambrose
 speaketh on this maner: Peter was sorrye and
 wepte, because he erred as a man. I do not finde
 what he saide, I knowe that he wept. I reade of
 his teares, but not of his satisfaction. But how petrus,
 chaunce that the one was receiued into fauor a-
 gaine with God, and the other cast away, but be-
 cause that the one did by a liuelye faith in him,
 whom he had denied, take hold vpon the mercie
 of God, and the other wanted faith, whereby he
 did dispaire of the goodnes and mercy of God?
 It is euident and plaine then, that although we
 be neuer so earnestly sorry for our sinnes, acknow-

The second part of the Sermon

math.3

ledge and confesse them: yet all these things shal
be but meanes to bring vs to vtter desperation,
except we do stedfastly beleue, that God our hea-
uenlye ffather, will for his sonne Iesu Christes
sake, pardon and forgeue vs our offences & tres-
passes, and vtterly put them out of remembrance
in his sight. Therefore, as we saide before, they
that teache repentaunce without Christe, and a
liuely faith in the mercy of God, do onely teache
Cains or Judas repentaunce. The fourth is, an
amendment of life, or a newe life, in bringing
forth fruires worthy of repentaunce: For they that
do truely repent, must be cleane altred and chan-
ged, they must become newe creatures, they must
be no more the same that they were before. And
therfore, thus saide John Baptiste vnto the Pha-
riseis and Saduceis, that came vnto his Bap-
tisme. O generation of vipers, who hath fore-
warned you to flee from the anger to come:
Bring forth therefore fruires worthy of repen-
taunce. Wherby we do learne, that if we will
haue the wrath of God to be pacified, we must
in no wise dissemble, but turne vnto him againe
with a true and sounde repentaunce, which may
be knowen and declared by good fruires, as by
most sure and infallible signes therof. They that
do from the bottome of their heartes acknow-
ledge their sinnes, and are vnfainedly sorry for
their offences, wil cast of al hipocrisy, and put on
true humilitie, and lowlynnes of heart. They wil
not onely receiue the phisitian of the soule, but
also with a most feruent desire longe for him.
They will not onely abstaine from the sinnes of
their

their former life, and from all other filthie vices, but also flee, eschewe, and abhorre all the occasions of them. And as they did before geue them selues to vniclennesse of life, so will they from henceforwardes with al diligence, geue them selues to inocencie, purenes of life, and true godlynesse. We haue the Niniuites for an example, which at the preaching of Jonas, did not onelye proclaime a generall fast, and that they shoulde euerye one put on sackeclothe: but they all did turne from their euill wapes, and from the wickednes that was in their handes. But aboue all other, the historie of Zacheus is most notable. For being come vnto our Sauiour Jesu Christe, he did say: Behold Lord, the halfe of my goodes I geue to the poore, and yf I haue defrauded any man, or taken ought away by extortiōn or fraude, I do restore him foure folde. Here we see that after his repentaunce, he was no more the man that he was before, but was cleane chaunged and altered. It was so farre off, that he woulde continue and abide still in his vnsatiable couetousnes, or take ought awaye fraudulently from any man, that rather he was moste willing and redie to geue away his owne, and to make satisfaction vnto all them, that he had done iniurie and wronge vnto. Here maye we right well adde the sinfull woman, which when she came to our Sauiour Jesu Christ, did powre downe such aboundaunce of teares out of those wanton eyes of her, wherewith she had allurede many vnto folly, that she did with them washe his feete, wyping them with the heeres of her

Jonas.;

Luke.19

Luke.7

M m ii head,

The second part of the Sermon

John. 5

John. 15

head, whiche she was wont most gloriously to set out, making of them a nette of the Deuill. Hereby we do learne, what is the satisfaction that God doth require of vs, whiche is, that we ceasse from euill and do good, and yf we haue done any man wronge, to endeouour our selues to make him true amendes, to the vttermost of our power, folowing in this the example of Zacheus, and of this sinfull woman, and also that goodly lesson that John Baptist Zacharies son, dyd geue vnto them that came to aske counsell of him. This was commonly the penaunce that Christ enioyned sinners: go thy way and sinne no more. Which penaunce we shall never be able to fulfill, without the speciall grace of him that doth say: without me, ye can do nothing. It is therfore our partes, yf at least we be desirous of the health and saluation of our own selues, most earnestly to pray vnto our heauenly father, to assist vs with his holy spirite, that we may be able to harken vnto the boyce of the true shepharde, and with due obedience to folowe the same. Let vs harken to the boice of almighty God, when he calleth vs to repentaunce, let vs not harden our harts, as such Infidels do, who do abuse the time geuen them of God to repent, and turne it to continue their pride & contempt against God and man, whiche knowe not howe muche they heape Gods wrath vpon them selues, for the hardnesse of their hartes, which can not repent at the day of vengeance. Where we haue offended the law of God, let vs repent vs of our straying from so good a Lord. Let vs confesse our vn-

wor-

worthynes before him , but yet let vs trust in gods free mercy for Chistes sake, for the pardon of the same. And from henceforth, let vs endeuer our selues to walke in a newe life, as newe borne babes, whereby we may glorifie our father whiche is in heauen, and thereby to beare in our consciences a good testimonie of our faith. So at the last, to obtaine the fruition of euerlasting life , through the merites of our Sauiour , to whom be all praise and honour for euer. Amen.

**The thirde part of the Homilie
of Repentaunce.**



So the Homilye last spoken vnto you (right welbeloued people in our Sauiour Christ) ye heard of the true partes & tokenes of repenteance, that is, hartie contrition & sorrowfulnes of our harts, vnfaigned confession in word of mouth, for our vniworthy liuing before G D, a stedfast faith to the merites of our Sauiour Christ for pardon , and a purpose of our selues by Gods grace , to renounce our former wicked life , and a full conuersion to God in a newe life , to glorifie his name, and to liue orderly and charitably , to the comfort of our neighbour , in all righteousness, and to liue soberly and modestly to our selues, by vsing abstinence and temperaunce in worde and in dede, in mortifying our earthly members here vpon earth. Nowe for a further perswasyon to moue you to those partes of repentaunce.

M m m iii I will

The thirde part of the Sermon

I will declare vnto you some causes , whiche
Woulde the rather moue you to repentaunce.

The causes
that shoulde
moue vs to
repent.

Ezay.31.

Ezech.33

Osee.14.

First, the commaundement of God , who in so
many places of the holy and sacred scriptures,
doth bid vs returne vnto him . O ye children of
Israell (sayeth he) turne againe from your in-
fidelitie , wherein ye drowned your selues.
Againe. Turne you , turne you from your euill
wayes: For whye will ye dye , O ye house of Is-
raell? And in another place, thus doth he speake
by his holy Prophete Osee: O Israell , returne
vnto the Lorde thy God : For thou hast taken a
great fall by thine iniquitie . Take vnto you
these wordes with you , when ye turne vnto the
Lorde , and saye vnto him: Take awaye all ini-
quitie , and receiue vs graciously , so will we
offer the calues of our lippes vnto thee . In all
these places we haue an expresse commaundement
geuen vnto vs of God , for to returne vnto him .
Therefore we must take good heed vnto our sel-
ues, lest where as we haue already by our many
folde sinnes and transgressions , prouoked and
kindled the wrath of God against vs , we do by
breaking this his commaundement , double our
offences , and so heape still dampnation vpon
our owne heades, by our dayly offences and tres-
passes, whereby we prouoke the eyes of his Ma-
iestie, we do well deserue (yf he shoulde deale with
vs according to his iustice) to be put awaye for
ever from the fruition of his glorie. Howe much
more then are we worthie of the endlesse tor-
mentes of hell, yf when we be so gentlye called
againe after our rebellion , and commaunded to
returne,

returne, we wil in no wise harken vnto the boice
of our heauenly father, but walke still after the
stubburnes of our owne heartes: Secondly, the
most comfortable and sweete promise, that the
Lord our God did of his mere mercy & goodnes,
ioine vnto his commaundement. For he doth not
only say, returne vnto me O Israell, but also, yf Eicre.4
thou wilt returne, and put away all thine abho-
minations out of my sight, thou shalt never be
moued. These wordes also haue we in the Pro-
phet Ezechiel: At what time soeuer a sinner doth Ezech.18
repent him of his sinne, from the bottame of his
heart, I will put all his wickednes out of my re-
membraunce (saith the Lord) so that they shal no
more be thought vpon. Thus are we sufficiently
instructed, that God will according to his pro-
mise frely pardon, forgeue, and forget all our sins,
so that we shall never be cast in the teeth with
them; yf obeying his commaundement, and allu-
red by his sweete promises, we will vnsafegedly
returne vnto him. Thirdly, the filthynes of sin,
which is such, that as long as we do abide in it,
God can not but detest and abhorre vs, neither
can there be any hope, that we shall enter into
the heauenly Hierusalem, except we be first made
cleane and purged from it. But this will never
be, vniess forsaking our former life, we do with
our whole heart, returne vnto the Lorde oure
God, and with a full purpose of amendment of
life, flee vnto his mercy, taking sure holde there-
upon, through faith in the bloud of his Sonne
Iesu Christ. If we shoulde suspecte anye baslen. Similitud-
nesse to be in vs, wherfore the earthly Prince
should.

The thirde part of the Sermon

Chap. 59.

shoulde lothe and abhorre the sight of vs, what
paines woulde we take to remoue and put it
away? Howe muche more ought we with all di-
ligenice and speede that may be, to put awaye
that vncleane filthynes, that doth separate and
make a diuision betwixt vs and our God, & that
hideth his face from vs, that he will not heare
vs: And verilye, herein doeth appeare howe fil-
thie a thing sinne is, sith that it can by no other
meanes be washed away, but by the bloud of
the onely begotten sonne of God. And shall we
not from the bottome of our heartes, detest and
abhorre, and with all earnestnes flee from it,
sith that it did coste the deare heart bloud of the
onelye begotten sonne of God our Sauiour and
redeemer, to purge vs from it? Plato doeth in a
certaine place write, that yf vertue coulde be
seene with bodilye eyes, all men would wonder-
fully be inflamed and kindled with the loue of
it: Euen so on the contrarie, yf we might with
our bodilie eyes beholde the fylthines of sinne,
and the vncleannies thereof, we coulde in no
wise abyde it, but as moste present and deadly
poison, hate and exchewe it. We haue a common
experience of the same, in them, whiche when
they haue committed any heynous offence, or
some fylthie and abominable sinne, yf it once
come to lighte, or yf they chaunce to haue a
throughfeeling of it, they be so ashamed (their
owne conscience putting before their eyes the
fylthines of their act) that they dare looke no
man in the face, muche lesse that they shoulde be
able to stande in the sight of God.

Plato.

fourthly,

Fourthly, the vncertaintie and bristenes of our owne liues, which is suche, that we can not assure our selues, that we shall live one houre, or one halfe quarter of it. Whiche by experiance we do finde dayly to be true, in them that being nowe mery and lustie, and sometimes feasting and banquetting with their frendes, do fall sodainely dead in the streates, and otherwhiles vnder the boorde, when they are yet at meate. These dayly examples, as they are moste terrible and dreadfull, so ought they to moue vs, to seeke for to be at one with our heauenly iudge, that we may with a good conscience appeare before him, whensoeuer it shall please him for to call vs, whether it be sodainly, or otherwise, for we haue no more charter of our life, then they haue. But as we are moste certaine that we shall dye, so are we moste vncertaine when we shall die. For our life doth lie in the hand of god, who will take it away when it pleaseth him. And verely when the highest Somner of all, which is death, shall come, he will not be saide ^{Death the} Lordes ^{Lordes} Somner. nay: but we must forthwith be packing, to be present before the iudgement seate of G D, as he doth finde vs, according as it is written: Whereas the tree falleth, whether it be toward ^{Eccle. viii} the South, or toward the North, there it shall ly. Wherevnto agreeth the sayinge of the holye martyr of God Saint Ciprian, saying: As God Contra doth finde thee when he doeth call, so doeth he Demeir, judge thee. Let vs therefore folowe the coun. anum. taile of the wise man, where he sayeth: Make Eccle. 9. no tarrying to turne vnto the Lorde, and put

278
The thirde part of the Sermon

not off fro day to day. For sodenlie shal the wrath
of the Lorde breake forth , and in thy securitie
thou shalt be destroyed, and shalt perishe in time
of vengeance. Which wordes , I desire you to
marke diligently, because they do most lively put
before our eyes, the sondesse of many men, whi-
che abusing the longe suffering and goodnes of
God, do never thinke on repentaunce or amende-
ment of life : folowe not (saith he) thine cwe
mind, and thy strength , to walke in the waies
of thy hart, neither say thou, who will bring me
vnder for my workes? For God the reuenger, wil
reuenge the wrong done by thee. And say not : I
haue sinned, and what euill hath come vnto me:
for the almighty is a pacient rewarder, but he
will not leaue thee unpunished . Because thy
sinnes are forgeuen thee , be not without feare,
to heape sinne vpon sinne. Say not neyther, the
mercie of God is great, he will forgeue my ma-
nyfolde sinnes. For mercy and wrath come from
him, and his indignation commeth vpon vre-
pentaunt sinners. As yf he shoulde saye : Arte
thou strong and mightie ? Art thou lustie and
yong ? Hast thou the wealth and riches of the
worlde ? Or when thou haste sinned : hast thou
receiuued no punishment for it ? Let none of all
these thinges make thee to be the slower to re-
pent, and to returne with speede vnto the Lorde.
For in the day of punishment and of his sodaine
vengeaunce, they shall not be able to helpe thee.
And specially when thou art eyther by the prea-
ching of Gods worde , or by some inwarde mo-
tion

tion of his holy spirite, or els by some other mea-
nes,called vnto repentance,neglect not the good
occasion that is ministred vnto thee ,lest when
thou wouldest repent, thou hast not the grace for
to do it. For to repent is a good gift of god, which
he wil never graunt vnto them,which liuing in
carnall securitie,do make a mocke of his threat-
ninges,or seke to rule his spirites as they list,as
though his working and giftes were tied vnto
their will. Fifthly, the auoyding of the plagues
of God, & the bitter destruction that by his righ-
teous iudgement doth hang ouer the heades of
them all, that will in no wise returne vnto the
Lord: I will (saith the Lord) geue them for a ter-
rible plague to all the kingdomes of the earth,
and for a reproche, and for a prouerbe, and for a
curse in all places, where I shall cast them, and
will send the sworde, the famine , and the pesti-
lence among them, till they be consumed out of
the land. And wherfore is this? because they har-
dened their hartes , and woulde in no wise re-
turne from their euill waies , nor yet forsake the
wickednes that was in their owne handes,that
the fiercenes of the Lordes furie might depart
from them. But yet this is nothing in compa-
rison of the intollerable and endlesse tormentes
of hell fyre,whiche they shall be fayne to suffer,
who after their hardnes of hart that can not re-
pent,do heape vnto them selues wrath against
the day of anger , and of the declaration of the
iuste iudgement of God . Whereas yf we will
repent, and be earnestly sorie for our sinnes, and
with

Hier. 24

Rom. 8

The thirde part of the Sermon

with a full purpose of amendment of life, flee
vnto the mercy of our God , and taking sure
holde therevpon, through faith in our Sauiour
Jesus Christ , do bring forth fruites worthie of
repentaunce : he will not onely powre his ma-
nyfolde blessinges vpon vs here in this wold,
but also at the last, after the painefull trauailes
of this life, rewarde vs with the inheritaunce
of his chidren, whiche is the kingdome
of heauen, purchased vnto vs with
the death of his sonne Jesu
Christ our Lorde,
to whom
with the father and the holye
ghost, be all prayse, glorie,
and honour, wold
without ende.
Amen.

IMPRINTED AT LONDON
in Paules Church yard by Richard
Jugge and John Camwood, Prin-
ters to the Queenes
Maiestie.

Cum priuilegio Regiae Maiestatis.

T. 18 by a: r | v. 6
21, 18 form: vaults: 7²: a:
Turke in Gevesturen: 7A: } y worker: 91: a: 1 &
wiffend: B+38: } to heat: 63: a:

